THE

Whole Duty

OF A

CHRISTIAN,

By way of

Question and *Answer*;

EXACTLY

Pursuant to the Method of the *Whole Duty of Man*, and designed for the Use of the Charity-Schools, lately Erected in and about *London*.

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SEP

THE PREFACE, About the Care of our Souls.

Q. *WHAT ought to be a Man's greatest Care?*

A. The Salvation of his Soul.

Q. *Why?*

A. Because 'tis most worthy of his Care.

Q. *Wherein doth its worth appear?*

A. In being made after the Image of God, and in lasting to all Eternity.

Q. *What is the second reason for this care?*

A. Because its Loss is irreparable.

Q. *Wherein consists the loss of the Soul?*

A. In being condemned to Everlasting Torments.

Q. *What is the third reason for this care?*

A. Because of the great danger to which a Soul is exposed.

Q. *To what danger is it exposed?*

A. To Enemies from without, and to Enemies from within.

Q. *What are the Enemies from without?*

A. The World, the Flesh and the Devil.

Q. *How does the World become dangerous?*

A. By the multitude of its Temptations, there being no state nor condition of life free from them.

Q. *How does the Flesh become dangerous?*

A. By being always near us, and by its falseness, designing to ruine us, when it pretends to please us.

Q. *How does the Devil become dangerous?*

A. By his Subtilty to beguile us, and by his diligence and watchfulness to betray us.

Q. *What is the danger from within?*

A. A general disorder in all the faculties of the Soul, the Understanding being dark, the Will apter to evil than good, and the affections bent after the pleasures of sin.

Q. *From whence proceeds this general disorder?*

A. From original sin.

Q. *How was Original sin contracted?*

A. By the fall of *Adam*, who broke the Covenant God made with him, which is called the *First Covenant.*

Q. *What was the terms of the first Covenant?*

A. That if he continued in his obedience to God; the strength of Soul which he had should be continued, and that he should never die, but be translated to Heaven; but if he sinned, he should be subject to decay and Death here, and to Hell hereafter.

Q. *What is the fourth reason for this care of the Soul?*

A. The success of such a care, and the assurance there is that 'twill not be in vain.

Q. *Will not the guilt of original sin render that care ineffectual?*

A. No; because that guilt was taken away by the

the death of Christ, for whose sake God made a new Covenant with us, called the *second Covenant.*

Q. *Where is that second Covenant contained?*

A. In these words, *Gen.* 3. 15. *the seed of the woman shall break the serpents head,* which is made up of mercies to be afforded by God, and of some duties to be performed by us.

Q. *What does God promise?*

A. To send his only Son to be made like unto us in all things, sin only excepted; and to become our Prophet, Priest and King.

Q. *What did he do for us as a Prophet?*

A. Made known to us the whole will of his Father.

Q. *What is our duty in this particular?*

A. Diligently to learn that will of God, which he has revealed.

Q. *What did he do for us as a Priest?*

A. Offer himself a Sacrifice for our sins.

Q. *What is our duty in this particular?*

A. Heartily to repent of, and forsake our sins, stedfastly to believe if we do that, we shall have the benefit of his Sacrifice.

Q. *What doth he more as our Priest?*

A. Bless and pray for us.

Q. *Wherein consists his Blessing us?*

A. In turning us from our Iniquities.

Q. *Wherein consists his praying for us?*

A. In his continual Intercession for us at the right hand of God.

Q. *What did he do for us as our King?*

A. Subdue our Enemies, and enable us to perform the Will of his Father.

Q. *What is our duty in this particular?*

A. To be obedient subjects, and conform our selves to all his Laws.

Q. What else did he do for all those that faithfully obey him?

A. Purchase the Kingdom of Heaven.

Q. What is our duty in this particular?

A. Not to forfeit our share therein by impenitence, nor to fasten our affections on this World.

Q. Will, what Christ has done, excuse our care?

A. No; our care is necessary to make us partake of the benefits of his Passion.

Q. Wherein appears the affront we offer to God by neglecting our Souls?

A. In that we despise that which he has valued at such a rate, as we see the whole Trinity, Father, Son, and Holy Ghost, have done doing their parts to keep the Soul from perishing.

Q. How does it become us to deal with our Souls?

A. As reason teaches us to do with all other things that concern us; and this not only out of Justice, because the Soul furnishes us with that reason, which we exercise in all our worldly business; but also out of Mercy, because the Soul will be unspeakably miserable if we continue to neglect it.

Q. How must this care be imployed?

A. In the doing all those things which tend to make the Soul happy, which is the End of our care. What those are will be shewed in the following Treatise.

CHAP. I.

The Three great Branches of Mans duty, to God, our Selves, our Neighbour; Our Duty to God, of Faith, Of Hope, Of Love, Of Fear, Of Truſt.

Q. *WHAT is required of us to make us partake of the benefits Chriſt has purchaſt?*

A. A hearty honeſt endeavour of obeying the whole will of God.

Q. *How is the Will of God diſcovered?*

A. By the light of Nature and by the Holy Scriptures.

Q. *Wherein is briefly contained the whole Duty of a Chriſtian?*

A. Titus 2. 12. *That we ſhould live Soberly, Righteouſly and Godly in this preſent World.*

Q. *What is meant by* Soberly?

A. Our duty to our ſelves.

Q. *What is meant by* Righteouſly?

A. Our duty to our Neighbour.

Q. *What is meant by* Godly?

A. Our duty to God.

Q. *What are the chief parts of our duty to God?*

A. To acknowledge him to be God, and to have no other.

Q. *What ſignifies our acknowledging him to be God?*

A. To believe that he is a Spirit infinite in all perfections; and to perform all thoſe duties which are due from a Creature to a Creator.

Q. *What is the firſt duty we owe to God?*

A. Faith.

Q. *What is Faith?*

A. A belief that God is, and that all that he ſays is true.

Q. *Wherein is contained the Revelations he has made to mankind?*

A. In the Holy Scriptures.

Q. *Of what do the holy Scriptures conſiſt?*

A. Of Affirmations, Commands, Threatnings and Promiſes.

Q. *How are we to believe the Affirmations?*

A. Not only as true, but as written for our inſtruction, and by them to lay that foundation of Chriſtian knowledge, on which we may build a Chriſtian life.

Q. *How are we to believe the Commands?*

A. Not only that they are juſt and fit for him to enjoin, but that they ought to be obſerved by us, or elſe our belief will make us more inexcuſable.

Q. *How are we to believe the threatnings?*

A. That they will certainly be inflicted upon impenitent ſinners, and we ought to keep from thoſe ſins to which this deſtruction is threatned, otherwiſe our belief will add to our guilt.

Q. *How are we to believe the Promiſes?*

A. That they will certainly be fulfilled both to our Souls and Bodies, provided we perform the conditions, otherwiſe 'tis a mad preſumption to expect the benefit of them.

Q. *What is a ſecond duty we owe to God?*

A. Hope.

Q. *What is Hope?*

A. A comfortable expectation of the good things God has promiſed.

Q. *How do we ſin againſt this duty?*

A. By Preſumption and Deſpair.

Q. *What is* Preſumption?

A. Hoping

A. Hoping where God has given us no ground to hope.

Q. *What is* Deſpair?

A. Such a diſtruſt of Gods Mercy, as occaſions the neglect of our own duty.

Q. *What is the third duty we owe to God?*

A. Love.

Q. *What motives have we to the Love of God?*

A. His own Excellency, there being nothing good in the World, but what hath received all its goodneſs from God; and then his kindneſs to us, which appeared more eſpecially in the contrivance of our Redemption.

Q. *What are the common effects of Love?*

A. A deſire of pleaſing, and a deſire of Enjoyment.

Q. *How ſhall we try our love to God?*

A. By thoſe effects.

Q. *Wherein conſiſts the perfect Enjoyment of God?*

A. In the next Life.

Q. *Wherein conſiſts the imperfect Enjoyment of God here below?*

A. In Praying, Meditating, hearing his Word, receiving the B. Sacrament.

Q. *What is the fourth duty we owe to God?*

A. Fear.

Q. *What is this Fear?*

A. Such an awful Regard to God as may keep us from offending him.

Q. *Whence ariſes this fear?*

A. From the conſideration of his Juſtice, which will not clear the wicked, and his power that is able to inflict the ſoreſt Puniſhments upon them.

Q. *Wherein appears the folly of fearing men more than God?*

A. Becauſe their power is very ſhort of His, and can do nothing without his permiſſion; beſides

sides 'tis possible me may transgress against men and they not know it, but 'tis impossible any thing should be conceal'd from God.

Q. *What is the fifth duty we owe to God?*

A. Trust.

Q. *What is* Trust?

A. A depending on him for Succour in all our dangers and wants, Spiritual and Temporal.

Q. *What is our duty in depending on him for succours in our Spiritual dangers?*

A. To pray earnestly for his grace, and manfully to combate with the temptation.

Q. *What is our duty in depending on him for Succour in temporal dangers?*

A. To take care that we be such to whom he has promised his protection; and never seek to deliver our selves by unlawful means.

Q. *What is our duty in depending on him for Succour in Spiritual wants?*

A. Prayer, and a careful improvement of that grace he has already bestowed upon us.

Q. *What is our duty in depending on him for Succours in our Temporal wants?*

A. A honest industry and labour, they being the means whereby God ordinarly gives us the necessaries of life, but if we are not able by our endeavours to procure the necessaries of life, then cheerfully to rest on God.

Q. *What are the benefits of this duty?*

A. We thereby engage God to provide for us, and procure a great deal of ease and quiet to our selves.

CHAP.

CHAP. II.

Of Humility, Submission to God's Will active and passive, of Honour due to God, and several Ways of it.

Q. WHAT is the first duty we owe to God?
A. Humility.

Q. *What is Humility in respect of God?*
A. Such a sense of our own meanness and his excellency, as may work in us lowly and unfeigned submission to him.

Q. *To what must we submit?*
A. To his Will and to his Wisdom.

Q. *How must we submit to his Will?*
A. By Obedience and Patience.

Q. *What is the submission of Obedience?*
A. Chearfully and readily to perform what God has made known to be his pleasure.

Q. *How does Humility contribute to this Submission?*
A. By perswading us that God is infinitely above us, and that we are vileness and nothing in comparison of him.

Q. *What is the submission of Patience?*
A. A willing and quiet, a thankful and fruitful yielding to whatever afflictions it pleases God to lay upon us; either by himself or others.

Q. *How must we submit to his Wisdom?*
A. By acknowledging whatever he doth is best and fittest to be done, and by believing what he commands, either to be believed or to be done.

Q. *What*

Q. *What is the seventh duty we owe to God?*

A. Honour.

Q. *What is this* Honour?

A. The paying him such a Reverence and Respect as is due to so great a Majesty.

Q. *How must this respect be paid?*

A. Inwardly and Outwardly.

Q. *What is the inward respect?*

A. Having always the highest and most excellent esteem of him?

Q. *What is the outward respect?*

A. The shewing forth that inward respect by our actions and esteeming all things that nearly belong to him.

Q. *How is the inward respect to be shewed by our Actions?*

A. By being careful not to do any unworthy thing in God's Sight.

Q. *How are we farther to honour God?*

A. By a due estimation of those things that nearly relate to him.

Q. *What are those things which we are to esteem, because nearly relating to God?*

A. His House, his Revenue, his Day, his Word, his Sacraments, his Name.

Q. *How is his House, which is the Church, to be honoured?*

A. As holy by its Use, tho' not in it self, and therefore not to be prophaned by employing it to uses of our own, and hence shutting out all worldly and wicked thoughts when we resort thither.

Q. *What is God's Revenue, or peculiar possession?*

A. That which is set apart for those that attend his Service; as for the Priests under the Law, and the Ministers under the Gospel.

Q. *How is this Revenue to be Honoured?*

A. By

A. By not turning it to any other Use.

Q. *What is the sin of employing it to any other use.*

A. Sacriledge, which is a robbing God whose Service this was given to maintain.

Q. *What is the usual punishment of this sin?*

A. It becomes a canker in the estate, which eates out even that which we had a just title to.

Q. *What are the Times set apart for God's service?*

A. The Lotd's day, and the Feasts and Fasts of the Church.

Q. *How are these times thus set apart for his service to be honoured?*

A. By employing them in the publick and private worship and service of God; and for that purpose resting from the works of our calling, and religiously applying our selves to those duties which belong in general to them all, and likewise those which are peculiar to any of them, whether Praises and Thanksgivings, or afflicting our Souls, and bewailing our Sins.

Q. *How is Gods word contained in the Old and New Testament to be honoured?*

A. By reading it with attention and devotion and framing our practice by the belief and rule of it.

Q. *What other provision has God made for us besides his written word?*

A. The Assistance of his Ministers.

Q. *What is their office towards us?*

A. To teach us God's will by explaining it, and making it easier to our understanding, and applying it to our particular occasions, and exhorting us to the practice of it; which is the end of their Catechising and Preaching.

Q. *What respect are we to bear to these Ministers?*

A, To hear them with diligence, and carefully to practiſe their inſtructions.

Q. *Muſt we pay this reſpect to all that are called preachers?*

A. No; only to ſuch who have a lawful calling to the Office, and who frame their doctrine according to the right rule, the written word of God.

Q. *How many Sacraments has God inſtituted?*

A. Two; Baptiſm and the Lords Supper.

Q. *How are they to be honoured?*

A. By our high eſteem and reverent uſage of them.

Q. *How muſt we eſteem them?*

A. As the Inſtruments of bringing to us the greateſt bleſſings we can receive.

Q. *How muſt we ſhow our reverence in the uſage of them?*

A. Both before, at, and after the time of receiving of them.

Q. *VVhat gives us a right to Baptiſm?*

A. Being born of Chriſtian *Parents.*

Q. *How muſt we make amends for our inabilities at baptiſm?*

A. By more diligently performing the after duties.

Q. *VVhat are they?*

A. Firſt to forſake the Devil and all his works, the Pomps and Vanities of this wicked World, and all the ſinful Luſts of the Fleſh.

Q. *VVhat is meant by renouncing the Devil?*

A. A renunciation of the worſhip of falſe Gods, all practiſing witchcraft our ſelves, or conſulting them that do.

Q. *VVhat is meant by the works of the Devil which you renounce?*

A. All thoſe works the Devil tempts us to, parti-

particularly those sins that have most of his Image, as Pride, lying and tempting others to Sin.

Q. *What is meant by the Pomps and Vanities of this wicked World?*

A. All excess either in Diet, Sports or Apparel, or setting our Hearts upon the Wealth or greatness of the World, or conforming our selves to its wicked companies and customs: It extended in the primitive times to those Pomps the Heathens used in their unlawful sports.

Q. *What is meant by all the sinful lusts of the flesh?*

A. All those irregular desires and works which proceed from that disordered fountain, and are reckoned up *Gal.* 5. 19, 20, 21.

Q. *What is the second duty in the vow of Baptism?*

A. To believe all the Articles of the Christian Faith.

Q. *Where are they summed up?*

A. In the Apostles Creed.

Q. *What mean you by believing them?*

A. Consenting to the truth of them and living accordingly.

Q. *What is the third duty in the vow of Baptism?*

A. To keep God's holy Will and Commandments, and to walk in the same all the days of our lives.

Q. *What mean you by keeping Gods holy Will and Commandments?* &c.

A. Doing all those things he has declared necessary for us to perform.

Q. *How must this Obedience be qualified?*

A. With an Universality in respect of all God's Commands, and perseverance persisting in them unto the end of our days.

Q. *What Obligations have we to keep this Baptismal Vow?*

A. Those of Justice and Interest.

Q. *How are you obliged by Justice?*

A. Because that requires of every Man the keeping of his promise, and my Baptismal vow is a promise made to God, and so the most solemn and binding of all promises.

Q. *How are you obliged by Interest?*

A. Because all the precious benefits and advantages God has promised, depend upon our performing our part of the Covenant.

Q. *What is a good means which conduces to the keeping this Vow?*

A. Often to repeat the several branches of it, that we may have them ready in our minds to set against all temptations.

CHAP. III.

Of the Sacrament of the Lord's Supper, and of the duties before, at, and after Receiving.

Q. WHAT *is the second Sacrament?*

A. The Lord's Supper.

Q. *How must we shew our Reverence towards it?*

A. Both before, at, and after receiving it.

Q. *What duty must be performed before receiving it?*

A. Examination.

Q. *What is our chief business at the Sacraments?*

A. To

A. To renew the Covenant made with God in our Baptism.

Q. *What is the first thing you must examine your self about?*

A. The Nature of that Covenant.

Q. *What is the Covenant made with each of us in Baptism?*

A. The applying to our particulars the Covenant made by God in Christ with all mankind in general.

Q. *How shall we come to the knowledge of it?*

A. By considering what has been briefly said in the Preface of this Treatise concerning it.

Q. *What must we do if we have approacht this Sacrament in utter ignorance?*

A. Bewail our so doing, and hasten to gain this knowledge, that we may be better fitted for it, for the time to come.

Q. *What is the second part of our Examination?*

A. The breaches of that Covenant in Thought Word and Deed.

Q. *Why is this search necessary?*

A. In order to the confessing and forsaking our sins.

Q. *Is it enough to enquire into the several sorts of our sins?*

A. No; we must consider also the circumstances that encrease them.

Q. *What is the first Aggravation of any sin?*

A. When 'tis committed against knowledge.

Q. *What is the second Aggravation?*

A. When 'tis committed with deliberation.

Q. *What is the third Aggravation of Sin?*

A. When 'tis committed against the checks of our own Conscience.

Q. *What is a fourth Aggravation of Sin?*

A. When the same sin is often separated.

Q. *What is the fifth Aggravation?*

A. When committed after ſolemn vows of Amendment.

Q. *What is the ſixth Aggravation?*

A. A cuſtom and habit of Sin, eſpecially if we have no ſenſe of it, and perſiſt in it againſt extraordinary means uſed by God to reform us, as Sickneſs and Afflictions, and againſt the reproof of his Miniſters, and take pleaſure in others that commit it.

Q. *What is the deſign of this ſecond part of our Examination?*

A. To work in us Humiliation, Contrition, Confeſſion and Faith.

Q. *What is Humiliation?*

A. Such a ſight and ſenſe of our ſins, as to make us ſenſible of our danger and to abhor our baſeneſs and ingratitude againſt ſo good a God.

Q. *What is Contrition?*

A. A grief for having offended God, though there were no puniſhments to fall upon our ſelves.

Q. *What is the beſt way to ſtir up this ſorrow in us?*

A. To ſtir up our love of God by repeating to our ſelves the many gracious Acts of his Mercy towards us, particularly that of not cutting us off in our ſins; to which we muſt add our earneſt prayers to God to that purpoſe.

Q. *What is Confeſſion?*

A. A declaring before God all thoſe particular ſins we find our ſelves guilty of, with all their Circumſtances.

Q. *What is the faith here deſigned to be wrought in us?*

A. A firm belief that God will pardon our ſins for Chriſt's ſake if we perform our part.

Q. *What is the third part of our Examination?*

A. Con-

A. Concerning our resolutions to observe that Covenant.

Q. *How are they to be tried?*

A. By their universality respecting all the particulars of our duty, by their sincerity, by the use of those means which may assist us in performing them, and by putting them in present execution.

Q. *What are those things that must be put in present execution before we approach the Blessed Sacrament?*

A. An actual casting off every sin, by withdrawing all degrees of Love and Affection from it; and a putting our Souls into such a Heavenly and Christian temper as may make them acceptable in God's sight.

Q. *What way must we take to put our Souls into a Heavenly temper?*

A. By retiring, to quicken our Graces and raise our Devotion.

Q. *How must we quicken our Graces?*

A. By meditating on all those several Objects which are proper to that purpose, as our Humility by considering our Sins, our Faith by reflecting on God's Promises, our Love by contemplating his great Mercies, especially those we are about to commemorate, and Charity to our Neighbour by considering the example of his sufferings for us when we were his Enemies.

Q. *What must we do if we have injured any person?*

A. Seek forgiveness, by acknowledging our Fault, and making restitution to the utmost of our power, before we approach God's Altar.

Q. *How must we raise our Devotion?*

A. By banishing all worldly Affairs, and laying aside all thoughts of them, they being clog-

to our Souls; and by a ſpecial exerciſe of Prayer wherein we muſt be frequent and earneſt.

Q. *Wherein appears the neceſſity of putting our Souls into this heavenly temper?*

A. Becauſe 'tis the Wedding-garment, without which whoſoever comes is like to have the entertainment mentioned in the parable, of being caſt into utter darkneſs, where is weeping and gnaſhing of Teeth.

Q. *If a man cannot ſatisfie himſelf of his ſincerity, and ſo doubts whether he ought to come to the Sacrament or no, what ought he to do?*

A. Ask advice of a Spiritual Guide, who when our Caſe is diſcovered is able to make the trueſt judgment of us.

Q. *Why ought we not to be aſhamed of diſcovering our blemiſhes of Soul?*

A. Becauſe if we chuſe, as I ſuppoſe we ſhould, a wiſe Perſon he will keep the Secret, whereby we avoid publick ſhame; and if he be a Godly man, he will think the better of us for being ſo deſireous to be reconciled to God; yet notwithſtanding if there were ſhame in it, 'tis to be deſpiſed, when it may be made a means of our cure.

Q. *To what ſort of Perſons might this advice be uſeful beſides the doubtful?*

A. To thoſe whoſe confidence is their diſeaſe, who preſume very groundleſly of the goodneſs of their Condition.

Q. *What duties muſt be performed at receiving?*

A. An unfeigned acknowledgment of thy great unworthineſs to be admitted there; and a Meditation of the ſufferings of Chriſt.

Q. *What Graces ſhould we chiefly exerciſe, by conſidering Chriſt's ſufferings?*

A. Sor-

A. Sorrow for Sin, Faith, Thankfulneſs and Love.

Q. *How do the ſufferings of Chriſt's meditated on, excite our ſorrow for ſin?*

A. Becauſe Chriſt underwent thoſe ſufferings as a puniſhment due to our ſins.

Q. *How doth the conſideration of Chriſt's ſufferings excite our Faith?*

A. By aſſuring us that thro' the merit of that ſacrifice God will accept of us.

Q. *How doth the conſideration of Chriſt's ſufferings excite our thankfulneſs?*

A. By repreſenting all thoſe Pains and Agonies as ſuffered to keep us from periſhing.

Q. *How doth the conſideration of Chriſt's ſufferings excite our love?*

A. By informing us how that bitter and ſhameful Death was endured for us when we were his utter Enemies.

Q. *What ought we to remember when we receive the conſecrated Bread and Wine?*

A. That God offers us all the benefits of the new Covenant, to wit, pardon of Sins, ſanctifying Grace, and a Title to an eternal Inheritance, provided we perform our part of the Covenant.

Q. *What is to be done after receiving?*

A. We muſt offer up our devoteſt praiſes to God for the Mercies conveyed to us by that Sacrament, and beg his continued Aſſiſtance to make good our Reſolutions, and to keep us from that wherein lyes our greateſt Danger.

Q. *What is the danger of breaking our Reſolutions?*

A. Making God and our own Conſcience our Enemies, and a fearful expectation of Wrath.

Q. *What is the beſt means of performing theſe Reſolutions?*

A. To

A. To omit no fit opportunity of receiving that Sacrament which was instituted for this very End and Purpose.

CHAP. IV.

Honour due to God's Name, Sins against it, Blasphemy Oaths, and the Nature of them.

Q. *WHAT is the sixth thing that relates to God?*

A. His Name.

Q. *How is his Name to be honoured?*

A. Chiefly by avoiding all those ways that dishonour it:

Q. *What is the first thing, whereby God's Name is dishonoured?*

A. Blasphemy; which is a speaking or thinking any Evil thing of God.

Q. *Is there any other sort of Blasphemy?*

A. Yes, that of the Actions, when Men that profess themselves God's Servants, live so wickedly as to make his name Evil spoken of.

Q. *What is the second thing whereby God's Name is dishonoured?*

A. By Swearing; which is either by false Oaths, or by light and rash ones.

Q. *How many kind of Oaths are there?*

A. Two; assertory Oaths whereby I affirm any thing to be true, promissory Oaths, whereby I promise any thing upon Oath.

Q. *When*

Q. *When is an assertory Oath a false Oath?*

A. When I know there is not perfect Truth in what I say, and I doubt of the Truth, yet affirm it upon Oath.

Q. *When is a promissory Oath a false Oath?*

A. When in the taking it, I have no purpose to make it good, or take it in a sense different from that wherein he to whom I promise understands it, or if afterwards I do not perform it.

Q. *How is this Sin called?*

A. Perjury; which is taking a false Oath.

Q. *How is God dishonoured by Perjury?*

A. By supposing he knows not whether we say true or not, or else that he is willing to countenance our lyes.

Q. *How does the hainousnesness of this Sin farther appear?*

A. By the Punishment annexed to it in the third Commandment, that God will not hold him Guiltless that taketh his Name in vain.

Q. *What are vain and light Oaths?*

A. Such as are used in common discourse.

Q. *How appears the hainousness of this Sin?*

A. By being a direct breach of the Precept of Christ, *Mat.* 5. 24. by implying a mean and low esteem of God, and by leading to Perjury.

Q. *How does it imply a low and mean esteem of God?*

A. By calling him to judge in such childish, and vain things, as Men usually Swear to.

Q. *How does it lead to Perjury?*

A. By making Oaths familiar to People, so that they will be likely to take the dreadfullest Oath without consideration, and in all probability do oft-times actually forswear themselves in those sudden Oaths.

Q. *How*

Q. *How is the guilt of this Sin enhans'd?*

A. In that it has no Temptation of pleasure or profit? Men even thereby losing what they chiefly aim at, which is to be believed.

Q. *What means may be used to overcome this sinful habit, or to preserve one from it?*

A. First, a thorow consideration of the guilt and danger of it. 2d. Such an exact truth in all our words that we may never have occasion for an Oath, to make it more credible. 3d. Avoiding all occasions that lead to it, as Drinking, Anger, Company and ill example. 4ly. Accustoming thy self to such a reverence of God as never to mention his Name, without lifting up their Heart to him, to these means add 5ly Watchfulness. And lastly prayer to God against it.

Q. *Upon what must this avoiding those ways that dishonour God be founded?*

A. Upon an awful Respect and Reverence to to that Sacred Name, which is great, wonderful and Holy.

CHAP. V.

Worship due to God; Prayer, Publick and Private, Repentance, Fasting.

Q. *WHAT is the Eight duty we owe to God?*

A. Worship.

Q. *How is this worship to be perform'd?*

A. With

A. With our Souls and with our Bodies.

Q. *What is the Soul's part?*

A. Prayer.

Q. *What is Prayer?*

A. A ſpeaking to God.

Q. *How many parts are there in Prayer?*

A. Five.

Q. *Which is the firſt?*

A. Confeſſion, that is either a general or a more particular acknowledging our Sins before God, the former of which is a neceſſary part of of all our ſolemn Prayers, the latter is moſt proper in our private Prayers only.

Q. *What is the Intent of Confeſſion?*

A. Not to inſtruct God, but to humble our ſelves; which muſt always go along with it, to make it effectual.

Q. *What is the ſecond part of Prayer?*

A. Petition, that is the begging of God whatſoever we want for our Souls and Bodies.

Q. *What muſt we beg for our Souls?*

A. Pardon of Sin for the Sake of Chriſt, and Grace and Aſſiſtance to forſake them, and to walk in all virtues as Faith, Love, Zeal, Purity, eſpecially thoſe thou moſt wanteſt.

Q. *How muſt we pray for theſe Neceſſities of our Souls?*

A. With earneſtneſs and importunity, which may admit of no denial.

Q. *What muſt we beg for our Bodies?*

A. Such neceſſaries of Life as are needful for us, while we live here.

Q. *What muſt we Pray for theſe neceſſities of our Bodies?*

A. With an intire Submiſſion to his Wiſdom, who ſees what is beſt for us.

Q. *What is the third part of Prayer?*

A. Deprecation, that is when we pray to God to turn away ſome Evil from us.

Q. *What are the Evils we muſt pray againſt?*

A. The Evil of Sin, eſpecially when we are moſt in Danger of falling into it; and the Evil of Puniſhment; ſuch principally as is Spiritual, as the Anger of God, the withdrawing his Grace and Eternal Damnation.

Q. *What is the fourth part of Prayer?*

A. Interceſſion; that is praying for others.

Q. *To whom muſt our Interceſſions extend?*

A. To the Neceſſities of all Mankind, more particularly our Governours, in Church and State, our Relations, our afflicted Brethren, and even for thoſe who have injured us.

Q. *What is the fifth part of Prayer?*

A. Thankſgiving; that is bleſſing and praiſing God, for all his Mercies both Spiritual and Temporal to us and to all Mankind.

Q. *What is neceſſary to this purpoſe?*

A. To have a Catalogue of the Mercies we have receiv'd in the ſeveral Paſſages of our Life, that we may often repeat them.

Q. *When are all theſe parts of Prayer to be uſed?*

A. Both publickly and privately.

Q. *What is publick Prayer?*

A. A joining in thoſe Prayers wherein we are in common concerned.

Q. *How many ſorts of publick Prayer are there?*

A. Two, that in the Church, and that in the Family.

Q. *Are we bound to attend the publick Prayers of the Church?*

A. Yes, upon all Occaſions, except ſome neceſſary Cauſe hinders, there being an eſpecial Bleſſing promiſed to the joint Requeſts of the Faithful.

Q. *What*

Q. *What is that publick Prayer, which is practiſed in a Family?*

A. Where the Members of the ſame Family join in their common Supplications.

Q. *Is every Maſter of a Family obliged to have ſuch Prayers?*

A. Yes, it being as much his Duty to provide for the Souls of his Children and Servants, as 'tis to provide Food for their Bodies.

Q. *What is private Prayer?*

A. That which is uſed by a Man alone, wherein we are to be more particular, according to our particular needs.

Q. *Will not the performance of publick Prayer, excuſe private Prayer?*

A. No, becauſe they are both required; praying to our Father in ſecret, being commanded by our Saviour; from whom we muſt expect our Reward; and not from the Praiſes of Men.

Q. *How often muſt it be performed?*

A. That muſt be judged by the Buſineſs and Leiſure Men have, by none ſeldomer then Morning and Evening; by Buſineſs is not meant, what Men make unprofitably to themſelves, but that of a Man's neceſſary Calling.

Q. *What ought to engage us to a frequency in this Duty?*

A. The Advantage of it.

Q. *What are thoſe Advantages?*

A. 'Tis honourable for poor Worms of the Earth to be allowed to ſpeak ſo freely to the Majeſty of Heaven: 'Tis greatly beneficial, it being the Inſtrument of fetching down all good Things to us, both Temporal and Spiritual. 'Tis pleaſant, ſince the nearer we approach to God, the nearer we approach to the greateſt Happineſs.

Q. *Whence proceeds it, that Men often take so little pleasure in this Duty?*

A. Partly from the Carnality of their Hearts which are set on the Pleasures of the Flesh, or the dross of the World, from which they must be purged, before they can take delight in this Duty which is Spiritual; and partly for want of Use, there being many things which seem uneasie at the first tryal which upon custom become delightful.

Q. *How are our Prayers to be qualified that they may be effectual?*

A. We must ask nothing that is unlawful, and be sure to beg with Faith, Humility and Attention.

Q. *How must we Arm our selves against Wanderings?*

A. We must possess our Hearts with the greatness of God's Majesty and our Necessities, must be watchful over our selves, and beg God's Aid in this particular.

Q. *What other Qualifications ought our Prayers to have?*

A. Zeal, whereby we put forth all the Affection and Devotion of our Souls; Purity, whereby we purge our Hearts from all Affection to Sin, and a right Intention, as to the Prayer it self, and the thing we Pray for.

Q. *What must we intend as to the Prayer it self?*

A. It must be performed as an Act of Worship to God; as an Acknowledgment of his infinite Perfections, and to gain a Supply of our own and others Needs.

Q. *When are we defective in our Intention, as to the Prayer it self?*

A. When we pray to gain the praise of Devo-

tion

tion amongst Men, or for Fashions sake to do as others do.

Q. *What must we intend as to the thing we pray for?*

A. God's Glory and our own and others Salvation, and all other things as they tend to these.

Q. *When are we defective in our Intentions as to the thing we pray for?*

A. When we have any ill Aims, and ask to consume it upon our Lusts; as Wealth to live in Riot, and Power to be able to do Mischief.

Q. *What is the Body's part in God's Worship?*

A. Such reverent Gestures as may express the inward Reverence of our Souls.

Q. *What is the ninth Duty we owe to God?*

A. *Repentance*, which is nothing but a turning from Sin to God.

Q. *When is it to be performed?*

A. Daily, but particularly before the Lords Supper, in times of Affliction, and at the Approach of Death.

Q. *Is the Death-bed a proper Season for Repentance?*

A. 'Tis a very fit time to renew our Repentance, but not proper to begin it; being a desperate Madness to defer it till then.

Q. *What is the danger of deferring it till our Death-bed?*

A. The uncertainty of having either Leisure, Grace, or Power to perform it, and the great Difficulty of its being sincere.

Q. *Whence may proceed our want of Power?*

A. From the long habit we have contracted in Sinning, and from those Bodily pains which possibly may then distract us.

Q. *What is proper to be annexed to this duty of Repentance?*

A. Fasting.

Q. *Why?*

A. Because they are usually joined together in Holy Scripture?

Q. *What are the Advantages of Fasting?*

A. It kindles our Zeal, and carries in it somewhat of Revenge upon the excesses of our Body.

Q. *Can we make any Satisfaction for our Sins by such performances?*

A. No, tho' such Revenges upon our selves are acceptable to God; yet nothing but the Blood of Christ, can make Satisfaction for our Sins.

Q. *How often must this Duty of Fasting be performed?*

A. That must be judged by Men's Piety, by their Health and other Circumstances; certainly the oftner the better; and perhaps Fasting may give some People of business an opportunity for Humiliation which they would not otherwise have.

Q. *What is the second Branch of our Duty to God?*

A. The having no other besides him.

Q. *What is hereby forbidden?*

A. The Heathenish Idolatry, or worshipping of Idols; and the paying divine Worship to any Creature, Saint or Angel, or the Image of Christ himself.

Q. *How is this a Transgression against the second Branch of our Duty to God?*

A. Because 'tis imparting that to a Creature which is due only to God.

Q. *Is there any other Idolatry forbidden?*

A. Yes, that of the Heart, when we Love, Fear,

Fear, Truſt, or the like, in any Creature, more than we do in God, which is ſetting up that Creature whatſoever it be, for our God.

CHAP. VI.

Duty to our ſelves, Sobriety, Humility, Pride, Vain-glory, Meekneſs, Conſideration.

Q. *WHAT is the ſecond Head of Duty?*

A. That to our ſelves.

Q. *How does St.* Paul *ſum up this Duty?*

A. In the word, *Soberly.*

Q. *What is meant thereby?*

A. Our keeping within thoſe due bounds God hath ſet us, in reſpect to our Souls, and to our Bodies.

Q. *Wherein conſiſts the Sobriety of the Soul?*

A. In a right governing its Paſſions and Affections, to which many Virtues are required.

Q. *What is the firſt?*

A. Humility, which, in reſpect of us, is having a mean and low Opinion of our ſelves, and being content that others ſhould have ſo of us.

Q. *Wherein appears the abſolute Neceſſity of this Virtue?*

A. By the Sin, Danger and Folly both of Pride and Vain-glory, which are the contrary Vices.

Q. *Where-*

Q. *Wherein appears the Sin of* Pride?

A. By the Puniſhment of the fallen Angels, and the great hatred God bears to it.

Q. *Wherein conſiſts the Danger of Pride?*

A. In drawing us to other Sins, as Anger, Strife, *&c.* and making them incurable in us, and, what is more, betraying us to Puniſhment.

Q. *Wherein appears the folly of Pride?*

A. By conſidering the three things whereof Men are proud, the Goods of Nature, of Fortune and of Grace.

Q. *What are the Goods of Nature?*

A. Beauty, Strength, Wit, *&c.*

Q. *Wherein appears the Folly of being proud of them?*

A. Becauſe if we really have them, which we are apt often to miſtake, they are poſſeſt moſt of them, by other Creatures in a greater degree; They are not at all durable, a Phrenſy, Sickneſs, or old Age, certainly deſtroy them. And whatever they are, we gave them not to our ſelves.

Q. *What are the Goods of Fortune?*

A. Wealth, Honour, *&c.*

Q. *Wherein appears the folly of being proud of them?*

A. Beeauſe they add no true Worth to a Man, and are in their Nature periſhable: Beſides we have them but as Stewards, and they are not owing to our ſelves; for if they are lawfully got, 'tis God's Bleſſing; if unlawfully, we have them in ſuch Terms, that we have no Reaſon to brag of them.

Q. *What are the Goods of Grace?*

A. Thoſe Vertues Men are Endowed with.

Q. *Wherein appears the Folly of being proud of them?*

A. Be-

A. Becauſe tho they are things in themſelves valuable, yet they are Gods immediate Work in us, and to be proud of them, is the ſureſt way to looſe them, and we ſhall be eternally puniſhed for ſo doing.

Q. *What are the beſt means to obtain this Grace of Humility?*

A. Often to conſider the Sin, Danger and Folly of Pride; and to reſiſt the Beginnings of Pride, to compare our ſelves with the Wiſe and Godly, rather than the Fooliſh and Wicked, and to be earneſt with God in Prayer.

Q. *What is the ſecond Vice contrary to Humility?*

A. *Vain-glory*, which is a great Thirſt after the Praiſe of Men.

Q. *Wherein appears the Sin of Vain-glory?*

A. By thoſe Words of our Saviour, *How can you believe that receive Honour one of another.*

Q. *Wherein appears the Danger of this Sin?*

A. It keeps Chriſt out of the Heart, and betrays Men to the greateſt Sins, when they come to be in Faſhion.

Q. *Wherein appears the Folly of this Sin?*

A. In that it is not only gainleſs, but painful and uneaſy; a Man being obliged to enſlave himſelf to every one that has a Tongue to commend him. 'Tis hurtful by deſtroying all the Fruit of our beſt Actions, and even in indifferent Actions, diſappointing Men of what they aim at, which is the Praiſe of Men.

Q. *What are the helps againſt this Vice?*

A. Often to conſider the Sin, Danger and Folly of it; narrowly to watch over our ſelves, to aim at pleaſing God. Not to be overjoyed at the praiſe of Men, nor think our ſelves the better for it. And let prayers aſſiſt us to fight againſt this Corruption.

Q. *What*

Q. *What is the second Vertue necessary to the Sobriety of the Soul?*

A. Meekness, which is a Calmness and Quietness of Spirit, contrary to the rage and impatiencies of Anger.

Q. *How does it become a Duty to our selves?*

A. By the great Advantages we reap by it.

Q. *What are those?*

A. It gives us a true Enjoyment of the things of this World; makes us resemble Christ, and overcome our own unruly Passions, and behave our selves like Men; 'tis the Sobriety of the Mind, and makes any Condition tolerable and easie to be born.

Q. *What are the means of obtaining this Vertue?*

A. Deeply to imprint the lovelineſs of it upon our Minds, with the uglineſs of Anger; to set before us the Example of Christ. To be watchful over the first beginnings of Anger. And to remember the great Punishment we have all deserved by our Sins.

Q. *What is the third Virtue, necessary to the right governing the Soul?*

A. Consideration; which is either of our State towards God, or our Actions.

Q. *How must we consider our State towards God?*

A. By examining the Condition we stand in towards God; whether we can reasonably conclude our selves in his Favour.

Q. *What are the easie Rules Men examine themselves by?*

A. Whether they believe Christ died for their Sins; whether they are of the Number of the Elect and shall certainly be saved, &c.

Q. *What are the safe ones to try our selves by?*

A. Those God has given us in his Word, by which we shall be tryed at the last day.

Q. *What*

Q. *What is the sum of them?*

A. That whoever continues in any one wilful Sin is not in his Favour, neither can he hope for Mercy if he so die.

Q. *Wherein appears the necessity of the Consideration of our Estate?*

A. From the great uncertainty we have of our Lives; and the great ruine this neglect has brought to many Souls, either by a partial use of it, or a total Omission of it.

Q. *How must we consider our Actions?*

A. Both before and after the doing of them.

Q. *What must we consider before an Action?*

A. Whether it is lawful to be done.

Q. *What must we consider after an Action?*

A. Whether it has been such as is allowable by the Laws of Christ.

Q. *Wherein appears the necessity of this Practice?*

A. Because if our Actions be good, this Recollection helps us to the Comfort of a good Conscience, and stirs us up to Thankfulness to God; if they be bad, 'tis necessary in order to our Amendment.

Q. *Is this Duty often to be performed?*

A. Yes, if possible every Night, in order to renew our Repentance, to settle our Resolution, and to prevent the growth of ill Habits.

CHAP. VII.

Contentedneſs; its contrary Vices; Duties which concern our Bodies; Chaſtity, Temperance.

Q. *WHAT is the fourth Virtue neceſſary to the right Government of the Soul?*

A. Contentedneſs; whereby we are pleaſed with that Condition God has placed us in.

Q. *Whereby appears the Excellency of this Vertue?*

A. By the Contrariety it has to many great and painful Vices.

Q. *What is the firſt Vice 'tis contrary to?*

A. All *Murmuring* in general, which is hateful to God, and uneaſie to a Man's ſelf.

Q. *What is the ſecond Vice 'tis contrary to?*

A. *Ambition*; which makes a Man always diſlike his preſent Condition and ſeek an higher; tho' it be by committing the greateſt Sins as Lying, Perjury, Murder, when they ſeem to tend to his Advancement; the multitude of Fears and Jealouſies that accompany it, make it very uneaſie.

Q. *What is the third Vice 'tis contrary to?*

A. *Covetouſneſs*; which as common Experience ſhows, makes a Man think he never has enough.

Q. *Wherein appears the hainouſneſs of this Sin?*

A. In

A. In that it makes Men neglect the care of their Souls to get Riches, and deny the Body those necessary Refreshments it wants.

Q. How is it contrary to the Duty we owe our Neighbours?

A. As it inclines to defraud and cheat him to compass our designs, and as it withholds from relieving him in his wants and necessities.

Q. What is the Fourth Vice 'tis contrary to?

A. Envy; which makes us uneasie at our Neighbours prosperity, and consequently gnaws and frets our Hearts.

Q. What are the helps to Contentedness?

A. To consider whatever our Condition be 'tis allotted us by God, and therefore best for us; and again that all worldly things are vanity; not to suffer our Faces to run on things we have not; to remember how far we are from deserving any good thing from God; often to think of the Joys of Heaven, and to pray to God to give us a contented Mind.

Q. What is the Fifth Duty necessary to the right government of the Soul?

A. Diligence; which is made up of watchfulness and industry.

Q. Wherein consists Watchfulness?

A. In observing all the dangers that threaten us.

Q. What are our Souls most in danger of?

A. Sin.

Q. What Sins must we most watch against?

A. Those which either our natural temper, our company, or our course of life do most incline us to, *&c.*

Q. Wherein consists Industry?

A. In carefully improving those Talents both

natural as Reason, Wit, Memory, &c. and Divine as Grace, which God entrusts us with.

Q. *How are our natural Talents to be improved?*

A. So as may bring most Glory to God and most benefit to our Neighbour, and may fit us best to make our accounts when God shall call us to a reckoning.

Q. *How is our Divine Talent to be improv'd?*

A. By employing it, that is, by doing those things for the enabling of us whereunto it was given us; which will make it easie by custom, and entitle us to God's promise of having more abundantly.

Q. *What is the danger of neglecting this Improvement?*

A. The greatest that can befal us on this side Hell, which is God's withdrawing the Grace he had intrusted us with.

Q. *What is the first Vertue that respects the right government of the Body?*

A. Chastity, which consists in a perfect abstaining from all kinds of uncleanness committed upon our selves or any other, save only in lawful Marriage, and in laying a restraint upon all the Senses, even our very Thoughts and Fancies.

Q. *Wherein appears the loveliness of this Vertue?*

A. By the mischiefs of the contrary Sin.

Q. *What are those?*

A. It clouds the Understanding and makes us brutish. It fills the Body with many painful Diseases; and is often attended with heavy Judgments from God, as upon *Sodom* and *Gomorrah*, upon *Amnon*, *Zimri* and *Cosbi*; besides it

shuts

ſhuts us out of the Kingdom of God, wherein-to no unclean thing can enter.

Q. What are the chief helps to Chaſtity?

A. To check the beginnings of impure Fancies; to avoid Idleneſs; never to recall with delight any unclean Paſſages of thy former Life; to forbear light and wanton Company; to pray earneſtly to God with Faſting for the Spirit of Purity; and to uſe Marriage if other Remedies prove vain, this becoming a Duty to him that cannot live innocently without it.

Q. What is the ſecond Vertue that reſpects the right Government of the Body?

A. Temperance, which is exerciſed in Eating, Drinking, Sleep, Recreation and Apparel.

Q. What is Temperance in Eating?

A. An obſerving thoſe Ends in Eating, which God and Nature deſigned; which are the Being and well Being of the Body.

Q. What are the beſt means of performing it?

A. To conſider how unreaſonable it is that the Body ſhould be ſubjected to the Senſe of Faſting; how ſhort the Pleaſure is; how ill it agrees with the Temper of a Chriſtian, whoſe Heart ſhould be ſo refin'd as to deſpiſe ſuch groſs Pleaſures; and laſtly to remember what eſpecial warning Chriſt has given againſt it, *Luke* xi. 14.

CHAP. VIII.

Temperance in Drinking.

Q. *WHat is Temperance in Drinking?*

A. As in Eating, the obſerving thoſe ends which God and Nature has deſigned, the preſerving our Lives, and Health, but eſpecially our Reaſon.

Q. *Are there not many falſe ends of Drinking?*

A. Yes.

Q. *What is the firſt falſe end of Drinking?*

A. Good fellowſhip, whereby one man drinks to keep another company.

Q. *Wherein conſiſts the unreaſonableneſs of this pretence?*

A. In that it obliges us out of complaiſance to others, to be very unkind to our ſelves.

Q. *What is the ſecond falſe end of Drinking?*

A. To maintain Friendſhip and Kindneſs among Men.

Q. *Wherein conſiſts the unreaſonableneſ of this Pretence?*

A. In that it occaſions really the greateſt miſchief we can do them, the impairing their Health and the loſs of their Soul, and, as Experience ſhows often, occaſions Quarrels.

Q. *What is the third falſe end of Drinking?*

A. Chearing the Spirits.

Q. *Wherein appears the unreaſonableneſs of this Pretence?*

A. In that such Mirth must be little worth, which must be purchast at the loss of our Reason.

Q. What is a fourth false end of Drinking?

A. Putting away Cares.

Q. Wherein consists the unreasonableness of this Pretence?

A. In that it drowns those checks of Conscience, which are of great use to us, and pretends to cure those wordly Cares, which it is the business of Reason and Religion to remove; besides, 'tis ineffectual, since both return with more force when the drunken fit is over; and if there be any Conscience, brings a new Care arising from the guilt of that sin.

Q. What is the fifth false end of Drinking?

A. Passing away the Time.

Q. Wherein consists the unreasonableness of this Pretence?

A. In that 'tis often a very false Plea; and at other times grosly abuses that leisure, which tho' it might be spared from our worldly Affairs, yet ought to be employed in the care of our Souls, which is a great Work. It is however a great reproach to Idleness.

Q. What is the sixth false end of Drinking?

A. Preventing Reproach.

Q. Wherein consists the unreasonableness of this Pretence?

A. In that it deprives us of the happiness of bearing Reproach rather than sinning; and really exposes us to the contempt of good and wise Men; and to that heavy Doom pronounced by Christ, against those that are ashamed of him before Men.

Q. What is the seventh false end of Drinking?

A. The bare pleasure of the Drink.

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Q. *Wherein conſiſts the unreaſonableneſs of this pretence?*

A. In that it obliges us out of complaiſance to others, to be very unkind to our ſelves.

Q. *What is the ſecond falſe end of Drinking?*

A. To maintain Friendſhip and Kindneſs among Men.

Q. *Wherein conſiſts the unreaſonableneſ of this Pretence?*

A. In that it occaſions really the greateſt miſchief we can do them, the impairing their Health and the loſs of their Soul, and, as Experience ſhows often, occaſions Quarrels.

Q. *What is the third falſe end of Drinking?*

A. Chearing the Spirits.

Q. *Wherein appears the unreaſonableneſs of this Pretence?*

A. In that such Mirth must be little worth, which must be purchast at the loss of our Reason.

Q. What is a fourth false end of Drinking?

A. Putting away Cares.

Q. Wherein consists the unreasonableness of this Pretence?

A. In that it drowns those checks of Conscience, which are of great use to us, and pretends to cure those wordly Cares, which it is the business of Reason and Religion to remove; besides, 'tis ineffectual, since both return with more force when the drunken fit is over; and if there be any Conscience, brings a new Care arising from the guilt of that sin.

Q. What is the fifth false end of Drinking?

A. Passing away the Time.

Q. Wherein consists the unreasonableness of this Pretence?

A. In that 'tis often a very false Plea; and at other times grosly abuses that leisure, which tho' it might be spared from our worldly Affairs, yet ought to be employed in the care of our Souls, which is a great Work. It is however a great reproach to Idleness.

Q. What is the sixth false end of Drinking?

A. Preventing Reproach.

Q. Wherein consists the unreasonableness of this Pretence?

A. In that it deprives us of the happiness of bearing Reproach rather than sinning; and really exposes us to the contempt of good and wise Men; and to that heavy Doom pronounced by Christ, against those that are ashamed of him before Men.

Q. What is the seventh false end of Drinking?

A. The bare pleasure of the Drink.

Q. Wherein consists the unreasonableness of this Pretence?

A. In that Men generally are ashamed to own it; and 'tis a pleasure which brings on them the loss of their Reason, their Soul, and their God.

Q. What is the eighth false end of Drinking?

A. Making of Bargains.

Q. Wherein consists the unreasonableness of this Pretence?

A. In that 'tis founded upon a design of cheating and defrauding others; and often proves foolish as well as sinful, when he that Drinks with the design having the weaker Brain, is overreacht himself.

Q. Is nothing Drunkenness but what makes Men not able to go or speak?

A. Yes; all such lower degrees as make the Man very dull, ridiculous, or outrageous, and which exceed the natural end of Drinking, moderate Refreshment.

Q. Wherein appears the great guilt of the strong Drinker?

A. In that he abuses God's good Creatures; wastes, what is most precious, his Time; and brings on himself the guilt of his drunken Company; and makes himself the Devil's Factor, by endeavouring to draw his Brethren into Misery.

Q. What ought to oblige us to forsake this sin?

A. The honour of God; the credit of Christianity; the welfare of our own Soul; the prosperity of the Church and Nation; and even our own temporal welfare.

Q. From whence proceeds the difficulty of quitting this Sin?

A. From the custom and habit we have contracted.

Q.

Q. *Whence ariſes the difficulty of breaking this cuſtom?*

A. Partly from our ſelves, partly from others.

Q. *How from our ſelves?*

A. Becauſe by reaſon of the falſe thirſt we have contracted, our Bodies ſeem to require it; and becauſe we have ſpent ſo much Time in it, that we know not how to employ our ſelves otherwiſe.

Q. *How are theſe difficulties to be cured?*

A. Refraining by degrees will quickly overcome that unnatural Thirſt; and ſome commendable employment will cure the other.

Q. *How does this difficulty ariſe from others?*

A. From their Perſwaſion and from their Reproach.

Q. *How are theſe Difficulties to be cured?*

A. By foreſeeing them at a diſtance; and conſidering how much the everlaſting kindneſs of God is to be preferred to the friendſhip of Men; and whether the reproach of wicked Men be ſo terrible as that of thy Conſcience; and the Eternal Confuſion at the laſt Day.

Q. *What will make you more ſecure?*

A. To reject the firſt occaſions of this Sin, and to that End openly declare thy Purpoſes of Sobriety, that Men may be diſcouraged from aſſaulting thee.

CHAP. IX.

Temperance in Sleep, miſchiefs of Sloth, Recreations, Apparel.

Q. *WHat is Temperance in Sleeping?*

A. That moderate degree which tends to refreſhing us, and making us more fit for Action.

Q. *To what Sins does Exceſs in Sleeping betray us?*

A. To the waſt of our Time; and to the filling our Bodies with Diſeaſes; and dulling the Faculties of the Soul; it moreover Croſſes the End of our Creation, which was to ſerve God in an active Obedience.

Q. *How is this Exceſs otherwiſe hurtful?*

A. It is the ſure bane of a Mans outward Eſtate, according to the wiſe Mans Obſervation; drowſineſs ſhall cover a Man with Rags, *Prov.* 23. 21.

Q. *What is Temperance in Recreation?*

A. When it tends only to the Refreſhment of the Body and Mind.

Q. *What cautions muſt be obſerved in the uſe of Recreations?*

A. They muſt always be Lawful, uſed with Moderation as to the Time and Earneſtneſs we employ about them, and deſigned only to refreſh us.

Q. *What are the undue Ends of Sports?*

A. The uſing them only to paſs away our Time; or to promote our Covetouſneſs.

Q.

Q. *What are the dangers of Gaming for great Sums of Money?*

A. A greedy desire of winning, which encreases Covetousness; and Anger at our ill Fortune if we lose which provokes our Rage.

Q. *What is Temperance in Apparel?*

A. An observing those Ends for which Cloathing should be used.

Q. *What are those Ends?*

A. Hiding our Nakedness; fencing us from Cold; and distinguishing Sexes and Qualities.

Q. *How do we sin against the first end of Cloathing?*

A. By making use of such immodest Fashions in our Apparel; as either argue the wantonness of the wearer, or provoke that of the beholder.

Q. *How do we transgress against the second End of Cloathing?*

A. When out of Vanity of being in every fantastick Fashion; we use such Apparel as either will not defend us from Cold; or is some other way so uneasy; that 'tis rather a hurt than a benefit to our Bodies to be so clad.

Q. *How do we transgress against the third end of Cloathing?*

A. By using that of the contrary Sex, and striving to exceed those of our own quality and condition, vying who shall be finest, when Cloaths add no true worth to any one.

Q. *Is there not a fault contrary to that of Excess?*

A. Yes, when Men deny their Bodies that which they necessarily require to their support and well being; he that so abstains shall not be counted Temperate, but Covetous, since 'tis the love of Wealth makes him refrain.

CHAP.

CHAP. X.

Duties to our Neighbour; Justice, Murder, Maiming, &c.

Q. *WHAT is the third head of Duties?*

A. That to our Neighbour.

Q. *How does St.* Paul *sum up this Duty?*

A In the word righteously.

Q. *What is meant thereby?*

A. Not only bare Justice but Charity also that being by the law of Christ made a Debt to our Neighbour.

Q. *What is the first Duty we owe to our Neighbour?*

A. *Justice*; whereby we are obliged not only to do him no wrong; but to give him whatever is his due. The one is Negative Justice, the other is Positive.

Q. *To what branches does negative Justice extend?*

A. To those several respects our Neighbour is capable of being injur'd in.

Q. *What are those?*

A. His Soul, his Body, his Possessions and his Credit.

Q. *How can the Soul be hurt?*

A. Two ways, either if you consider it in a natural Sense, as 'tis the mind of a Man, or in a spiritual Sense, as 'tis that immortal Part which must subsist for ever in Bliss or Woe.

Q. *How*

Q. *How can it be hurt considered in a natural Sense?*

A. By Grief or Sadness, therefore whoever causelessly afflicts his Neighbour, hurts and wrongs his Soul.

Q. *How can the Soul be hurt considered in a spiritual Sense?*

A. By Sin or Punishment; the latter whereof is the consequent of the former, and he that occasions one, occasions the other also.

Q. *What are the direct means of occasioning this hurt in a spiritual sense to our Neighbours Soul?*

A. By commanding it; *Dan.* 3. 4. by counselling it; *Job.* 2 7 2 *Sam.* 16. 21. by enticing to it; *Prov.* 1. 10. by helping others, either in contriving or acting it; 2 *Sam.* 13.

Q. *What are the more indirect means to this hurt of our Neighbours Soul?*

A. A bad example; an encouraging Sin with our Approbation; a justifying it in others; a bringing any Reproach upon those that live strictly.

Q. *How is this Injury to be repaired?*

A. By being more diligent and zealous in using all methods to recover him, than thou wast to destroy him, and this both in respect of him, and in respect of thy self.

Q. *Why in respect of him?*

A. Because mans Nature being more ready to Evil than Good, there will need more Diligence to instil the one than the other.

Q. *Why in respect of our selves?*

A. To testify the truth of our Repentance, which will oblige us with St. *Paul* to labour more abundantly.

Q. *What does the second part of Negative Justice concern?*

A. The

A. The body of our Neighbour.

Q. *What does Negative Justice oblige us to in respect of his Body?*

A. To do no wrong any way to it, nor to Act any Violence against it.

Q. *What is the highest degree of wrong we can do to our Neighbours Body?*

A. Taking away the Life, which is forbid in the sixth Commandment.

Q. *How many ways may a Man be guilty of Murder?*

A. Either by open violence, or secretly, or treacherously, as *David* murdered *Uriah*; and more indirectly when a Man entices another to do that which tends to the shortning his Life as in the case of drinking; or by stirring up others to that degree of Anger and Revenge, which produces Murder.

Q. *Wherein appears the hainousness of this Sin?*

A. In the cry the blood of *Abel* made for Vengeance, in the stain it leaves upon a whole Land, which is not to be washt out, but by the blood of the Murderer, *Deut.* 19. 12, 13. in that there was no refuge allowed for it under the Law, *Exod.* 21. 24. in that the only two Precepts mentioned in Scripture to be given to *Noah* after the floud, related to this Sin; *Gen.* 9. 4. & 6. in that 'tis a defacing the Image of God; and usurping his Power who only can dispose of Life;

Q. *What are the punishments of this Sin?*

A. Besides the dreadful effects of it in the next World; it has frequent and remarkable judgments attending it in this; seldom passing without discovery; the very brute Beasts oftentimes; and the extreme horrour of Man's own Conscience betray it.

Q. *What*

Q. *What is the beſt means of avoiding this Sin?*

A. Watching againſt the occaſion of it.

Q. *What are thoſe?*

A. Intemperate Anger, inveterate Malice, or any other extravagant Paſſion; encouraging Drinking, and promoting Contention.

Q. *What other way is there of wronging our Neighbour's Body?*

A. Maiming it by Wounds and Stripes.

Q. *Whence appears the great wrong of maiming him?*

A. From the judgment of God himſelf in the caſe of the bond Servant, who ſhould by his Maſters means loſe a member, *Exod.* 21. 26. for which the freedom of his whole life was thought but a reaſonable recompence, and from the judgment of every Man when it comes to his own caſe.

Q. *How is this injury inhanſed?*

A. By the circumſtances of the Perſon thus injured; who if he be poor loſes the means of getting his Bread.

Q. *What ſatisfaction is neceſſary in order to obtaining pardon for this Sin?*

A. Supplying the injured Perſon, with all thoſe neceſſary conveniencies he is deprived of obtaining, even tho' it be by our own extraordinary Labour.

Q. *Wherein appears the evil of wounding our Neighbour's Body, and afflicting it with Stripes?*

A. Becauſe it endangers his Life and Limbs ſometimes; at leaſt occaſions a pain, which takes away the reliſh of all our Enjoyments, which will appear grievous when the caſe is a Man's own.

Q. *Whence proceeds this cruel manner of uſing our Neighbour?*

A. From a great contempt of others and value of our ſelves.

Q. *VVherein appears the evil of this temper* ?

A. In that a man is not allowed to uſe it even to his Beaſt; much leſs to thoſe of the ſame nature, and what is more Heirs of the ſame eternal hopes.

CHAP. XI.

Juſtice about our Neighbours Poſſeſſions, his Wife, his Goods. Oppreſſion, Theft. Paying Debts.

Q. *WHat does the Third Part of Negative Juſtice concern* ?

A. The Poſſeſſions of our Neighbour.

Q. *VVhat is meant by his Poſſeſſions* ?

A. His Goods or Riches; but particularly his Wife, as the principal Part thereof.

Q. *VVherein conſiſts the Injuſtice of corrupting a mans VVife* ?

A. 'Tis a complication of the greateſt Injuſtices together both towards the Man, and towards the Woman.

Q. *VVherein conſiſts the Injuſtice of it towards the VVoman* ?

A. It robs her of her Innocency, and conſequently expoſes her to eternal Puniſhment; it robs her of her Credit, which makes her abhorr'd and deſpiſed in this World; and beſides

deprives her of the Happineſs of a married Life, by deſtroying mutual Affection.

Q. *Wherein conſiſts the Injuſtice of it towards the Man?*

A. It Robs him of what is moſt precious to him, the Love and Faithfulneſs of his Wife; to which he has ſuch a Right that he cannot alienate it himſelf; it expoſes him to the moſt tormenting Paſſion of Jealouſie; it brings upon him the Scorn and Contempt which the unjuſt meaſures of the World throw upon Sufferers in that kind; it is often Robbery in the uſual ſenſe of the World, by thruſting in the Child of the Adulterer into his Family. For which a Man can never make Reparation.

Q. *How was Adultery puniſhed under the Law?*

A. With Death; becauſe there was no poſſibility of making any other Reſtitution.

Q. *What do you mean by the Goods of your Neighbour?*

A. His Houſe, Land, Cattle, Money, and the like, in which he hath a Right and Property.

Q. *What does Negative Juſtice oblige us to in reſpect of his Goods?*

A. To ſuffer him to enjoy them without ſeeking to work him damage in any of them; or to get any of them to our ſelves. The firſt is Malicious Injuſtice; the other is Covetous Injuſtice.

Q. *Wherein conſiſts the Evil of Malicious Injuſtice?*

A. In that 'tis the very Temper of the Devil, who beſtows all his Pains only to undo others; and contrary to that precept of God given to the Jews concerning the Goodneſs even of an Enemy, *Exod.* 23. 45.

Q. *How many Branches are there of Covetous Injuſtice?*

A. Three; Oppreſſion, Theft, and Deceit.

Q. *What is meant by Oppreſſion?*

A. Seizing the Poſſeſſions of our Neighbours, and avowing the doing ſo.

Q. *What are made the Inſtruments of Oppreſſion?*

A. Power, by which Princes and private men are deprived of their Rights; Sometimes the Law, when 'tis corrupted by Bribes and Gifts, or over-ruled by Greatneſs and Authority; which is the more Heinous, becauſe deſigned for the defence of mens Rights; Sometimes the neceſſities of the oppreſſed are made uſe of to this purpoſe, as in the caſe of Extortion and exacting Landlords.

Q. *What is the great Aggravation of this Sin?*

A. The Condition of the Party oppreſſed, when the Perſons are helpleſs, as the Widows and Fatherleſs.

Q. *Wherein appears the crying Guilt of this Sin?*

A. In that God has ſo particularly threatned heavy Vengeance againſt ſuch Oppreſſors. *Ezek.* 18. 12. and 18. *Pſ.* 12. 5. *Prov.* 22. 22.

Q. *What is the ſecond Branch of covetous Injuſtice?*

A. Theft; whereby we ſometimes withold that we ſhould pay, and ſometimes take from our Neighbour what is already in his Poſſeſſion.

Q. *How many ſorts of Debts are there?*

A. Two; what we contract by borrowing, and what we contract by our own voluntary Promiſe.

Q. *Wherein appears the Injuſtice of not paying theſe Debts?*

A. In that we keep from our Neighbour that which he has a Right to, tho' not paying what we borrow is rather the more injurious; for there-

thereby I take from him actually what he once had.

Q. *How does a man commit even the ſin of Theft in borrowing?*

A. When he takes that from his Neighbour upon promiſe of paying, which he knows he is never like to reſtore to him.

Q. *VVhat ought a man to do in ſuch a caſe?*

A. To lay open his diſability, and ſee whether his Neighbour is willing to run the hazard.

Q. *Does Juſtice equally oblige a man to pay thoſe Debts he is bound for?*

A. Yes, becauſe by being bound he makes them his own, and 'tis likely the Creditor was inclined to lend upon the Confidence of his Security.

Q. *Can we without Injuſtice withold that which we have promiſed?*

A. No, 'tis now the man's Right, and *David* makes it part of the deſcription of the juſt man, that he keeps his Promiſe, tho' to his own diſadvantage.

Q. *VVhat ſort of Debts may be reduced to this head?*

A. The wages of Servants, and the hire of the Labourer, whoſe Complaints cry to Heaven for Vengeance, *Deut.* 24. 14, 15.

CHAP. XII.

Theft, Stealing, Deceit in Truſt, in Traffick; Reſtitution. &c.

Q. *WHat is the ſecond part of Theft?*

A. The taking from our Neighbour what is already in his Poſſeſſion.

Q. *VVhat ought to deter men from ſuch Injuſtice?*

A. The conſideration of its being odious to God: That it makes a man unfit for humane Society: That it betrays men to the greateſt miſchiefs in the World, and in the World to come.

Q. *VVho elſe may be reckoned guilty of this ſort of Theft?*

A. The Receivers of ſtoln Goods, whether thoſe that take them as Partners in the Theft, or thoſe that buy them when they know or believe they are ſtoln; To which may be added thoſe that conceal their Neighbours Goods when they find them.

Q. *VVherein conſiſts their Injuſtice?*

A. In with-holding from their Neighbour that which properly belongs to him.

Q. *What is the third Part of covetous Injuſtice?*

A. Deceit; of which there may be as many Acts as there are occaſions of Intercourſe between man and man.

Q. *In what matters is deceit generally exerciſed?*

A. In

A. In matters of Truſt, and in matters of Traffick.

Q. *Wherein conſiſts the great Evil of Deceit in matters of Truſt?*

A. In that it joins two great Sins in one, defrauding and promiſe-breaking, there being in all Truſts a promiſe implied if not expreſt.

Q. *To whom are thoſe Truſts broken?*

A. To the living and to the dead.

Q. *How is a man guilty of betraying a Truſt to the living.*

A. When he acts not for him that intruſts him with the ſame faithfulneſs that he would for himſelf; but either careleſly loſes, prodigally Embezels, or converts to his own uſe the things committed to him.

Q. *Who are often guilty of betraying Truſts to the living?*

A. Guardians of Children; Stewards and other Servants.

Q. *How is a man guilty of betraying a Truſt to the Dead?*

A. When he acts not according to the known Intention of the dead man; but enriches himſelf with what is aſſigned for others. Which Sin is the greater, by reaſon the dead have no means to remedy and redreſs themſelves.

Q. *What enhanſes the nature of this deceit in matters of Truſt?*

A. When God, or the Poor are immediately concerned; when any thing is intruſted for the uſes of Piety and Charity.

Q. *How many ways are there of Deceit in matters of Traffick?*

A. Theſe Deceits are both in the Seller, and in the Buyer.

Q. *What is the deceit of the Seller?*

A. In

A. In concealing the faults of the Commodity or over-rating it.

Q. What are the ordinary ways of concealing its faults?

A. Either by denying it has any such fault, by using Art to make it look fair to the Eye, or by picking out ignorant Chapmen.

Q. Wherein appears the Injustice of concealing the faults of a Commodity?

A. In that otherwise you make the Buyer pay for somewhat which is not there, he presuming there is that good quality in it, which thou knowest is not.

Q. What other Deceit may be referred to the head of Concealment?

A. That of false Weights and Measures, which is concealing from the Buyer a defect in the quantity.

Q. What is the other Deceit of the Seller?

A. Over-rating his Commodity.

Q. When may a price be said to be unreasonable?

A. When it exceeds the true worth of the thing, considered with those moderate gains, which all Tradesmen are presumed to be allowed in the sale.

Q. Wherein appears the Injustice of over-rating a Commodity?

A. In that the Seller makes an Advantage of the Buyers ignorance, necessity, or indiscretion, whereby he so far indulges his Fancy, as to resolve to have it upon any Terms.

Q. What is the deceit of the Buyer?

A. In making an Advantage sometimes of the ignorance, but oftner of the necessity of the Seller.

Q. What is most necessary for those that Trade?

A. A firm Resolution, and love of Justice.

Q. Why

Q. *Why most for them?*

A. Because of the many Temptations they have to deceive, which is so mixt with the first Principles and Grounds of Trade, that 'tis taught together with it, and becomes a part of the Art.

Q. *What should dissuade us from this Vice?*

A. The great Scandal it brings to the Profession of our Christianity; the secret Curse which goes along with it, which like a Canker eats out all the benefit we expected from it, and especially the Punishment it exposes us to in the other World.

Q. *What is necessary to be performed to show our true Repentance for this Sin?*

A. The making Restitution to all whom we have wronged.

Q. *But if the injured Party be dead, what must be done?*

A. Restitution must be made to his Heirs to whom the Right descends.

Q. *What must be done if we cannot come to the knowledge of those we have injured?*

A. We must make Restitution to the Poor, and be sure rather to give too much than too little.

CHAP. XIII.

The Ways of injuring our Neighbours Credit; positive Justice, &c.

Q. *What doth the fourth Branch of Negative Justice concern?*

A. The

A. The Credit of our Neighbour, which we are not to impair by falſe Reports.

Q. How many ſorts are there of falſe Reports?

A. Two.

Q. Which is the firſt ſort?

A. When a man ſays ſomething of his Neighbour which he directly knows to be falſe.

Q. Wherein lies the guilt of this Report?

A. In that he invents a Lie of another, which every one acknowledges to be the greateſt piece of baſeneſs.

Q. What is the ſecond ſort of ſuch Reports?

A. When a man reports a thing upon ſuch very ſlight ſurmiſe and jealouſie, that 'tis likely the thing may be falſe as well as true.

Q. Wherein lies the guilt of ſuch Reports?

A. In averring a thing for truth, which is uncertain, and hazarding our Neighbours good Name, which is one of his deareſt Poſſeſſions.

Q. How many ways are there of ſpreading falſe Reports?

A. By falſe Witneſs, by publick Slanders, by private Whiſpers.

Q. How does falſe Witneſs wound our Neighbours Credit?

A. In that the Crime is ſo publickly Witneſſed againſt him, that its ſcarce to be remedied by any thing that can be done afterwards to cure him.

Q. How was falſe Witneſs puniſhed under the Law?

A. By inflicting the very ſame ſuffering upon him, which his falſe Teſtimony aimed to bring upon the other.

Q. What is the ſecond way of ſpreading falſe Reports?

A. By

A. By publick Slanders, when they are declared in all Companies and before such as are likely to carry it farther; this being usually done with Railings and Reproaches, the better to make an impression on the minds of the Hearer.

Q. *What is the third way of spreading false Reports?*

A. By private Whispers; which are the most dangerous by reason of the injoined secrecy, and the facility with which they are believed.

Q. *What ought to be done to prevent our falling into this Sin?*

A. To beware of all the degrees of approach to it; as giving ear and cherishing those that come with Slanders; giving easie Credit to them; and reporting to others what is thus told us.

Q. *How is our Neighbours Credit lessened otherwise, than by false Reports?*

A. By Contempt and despising him, the effects whereof are Scoff and Derision.

Q. *How is this injurious to our Neighbour?*

A. By inclining others to do the like, the generality taking opinions rather upon Trust than Judgment.

Q. *Wherein appears the Injustice of it?*

A. In that those things for which we generally deride our Neighbour are not in his power to prevent; as the Infirmities of his Body and Mind, Deformity and Folly, the Calamities and Miseries that befal him, want or sickness: In which cases Compassion becomes a Duty to them; and tho' men deserve most to be reproached for their Sins, because there is more of their Wills in them, yet they oblige us to

Com-

Compassion, as being the things which of all others make the Man most miserable. In all these cases we are subject to the like our selves, and God only makes the difference.

Q. *By what ought we to measure the Injury of destroying our Neighbours Credit?*

A. By the value of the thing he is robbed of; which every one esteems very dear, and which is moreover sometimes the means of his Subsistance; and then by the difficulty of making Reparation, which in some cases is even impossible.

Q. *Do the branches of Negative Justice only respect our Words and Actions?*

A. No; they ought to influence our Thoughts and Affections, that we wish not any Hurt to our Neighbours, nor delight in any that does befall him, it being the peculiar Property of God's Law to reach the Heart, whereas mans only extends to the Words and Actions.

Q. *What do you call the second part of Justice?*

A. Positive Justice, which yields to every man that which by any kind of Right he can challenge from us.

Q. *To whom are the dues of positive Justice to be performed?*

A. Some that are general to all Mankind, some that are particular, to those that are so and so qualified.

Q. *What is the first of those dues we owe to all Mankind?*

A. Speaking of Truth; since lying makes Speech injurious to humane Society, which was designed for the benefit of it.

Q. *What Obligations have we to this Duty?*

A. Besides those of Nature the Commands of Christ; and the great Hatred God has for a lying Tongue.

Q. *Where-*

Q. *Wherein appears the folly of this sin?*

A. In the great scorn and reproach it brings upon those that are guilty of it, and that certain part it consigns to them in the lake that burns with fire and brimstone.

Q. *What is the second thing we owe to all Mankind?*

A. Humanity and courtesie of behaviour.

Q. *What obligations have we to this Duty?*

A. We are obliged to it because the meanest partakes of the same nature with the greatest; and because God has dignified our nature by taking it upon him, so that no accidental advantage of Wealth or Honour can acquit us from it.

Q. *Who are most commonly guilty of not paying this due?*

A. The proud and haughty; who are so busie in admiring themselves, that they overlook all that is valuable in others.

Q. *What are the evil effects of this haughtiness?*

A. It makes both God and Man our enemies; the Scripture testifies the first, and common experience shews the latter.

Q. *What is the third thing we owe to all Mankind?*

A. Meekness, or Gentleness; whereby we bridle the mad Passion of Anger, so very mischievous to our Neighbour, as well as uneasie to our selves.

Q. *What obligations have we to this Duty?*

A. The happiness of our Neighbour, which is often interrupted by the evil effects of this ungoverned Passion; as is seen in Kingdoms and Families; and moreover the commands in Scripture to this purpose, 1 *Thes.* 5. 14. 2 *Tim.* 2. 25. *Prov.* 22. 24. 21. 29.

Q. *What great Sin does the neglect of this Virtue lead to?*

A. That of Curſing; whereby we wiſh the greateſt Evil to our Neighbour upon any ſlight Provocation, and ſometimes without any; contrary to our Saviours rule of praying for thoſe that deſpitefully uſe us.

Q. *What are thoſe Qualifications which make any thing due to particular Perſons?*

A. They are of Three ſorts, that of Excellency, that of Want, and that of Relation.

Q. *What do you mean by that of Excellency?*

A. Any extraordinary Endowments of a Perſon, as Wiſdom, Learning, *&c.* But eſpecially Grace.

Q. *Why is there a particular Reſpect due to theſe?*

A. Becauſe they are the ſingular Gifts of God, and therefore ought to be greatly valued.

Q. *How muſt this Reſpect be paid?*

A. By a willing and glad acknowledgement of all thoſe Gifts in any he has beſtow'd them on; by not envying or grudging that they have thoſe Gifts, which is not only unjuſt to them, but injurious to God who beſtows them: And by not detracting from their Excellencies, either in kind or degree.

Q. *Wherein appears the folly of Envy in this particular?*

A. In the pain and torment it expoſes a Man to, and in his being deprived by it of thoſe Advantages which he might reap from ſuch extraordinary Gifts of his Brother.

Q. *Wherein appears the folly of Detraction?*

A. In that it is eaſily diſcovered; which when known will leſſen ones own eſteem, and rather increaſe his Neighbours.

Q. *Is there any Reſpect due to the outward Advantages of Honour, &c.*

A. Yes; in a lower degree, in regard that theſe

these Distinctions are appointed by God for the better ordering the World.

Q. *How must this Respect be paid?*

A. By behaving our selves lowly and reverently to all our Betters, and particularly by taking care not to envy Men of those Advantages.

Q. *What is the second Qualification makes any thing due to particular Persons?*

A. Want, whereby I am oblig'd, according to my ability, to relieve those in distress in all kind of wants.

Q. *What is the ground of this Duty?*

A. God's having given Men Abilities not only for their own use, but for the benefit of others; which becomes a Debt to them, when their needs require it.

Q. *How are the wants of the Mind to be relieved?*

A. By instructing the Ignorant, comforting the Afflicted, reproving the Vicious, and clearing the Innocent that we know to be slandered.

Q. *How are the wants of the Body to be relieved?*

A. By a plentiful contribution of our Purse, and sometimes personal Assistance.

Q. *What were the Jews obliged to in respect of the Poor?*

A. To separate a tenth part of their increase every third year for that purpose.

Q. *How is the neglect of those Duties often punished?*

A. By having those Abilities taken from them, which they employ so unfaithfully.

Q. *What is the third Qualification which makes any thing due to particular Persons?*

A. That of *Relation*, which is of divers sorts, arising from divers Grounds and Duties answerable to each of them.

Q. *What is the first sort?*

A. That of a Debitor to his Creditor, whereby we are obliged to pay justly what we owe by Bargain, Loan, or Promise.

Q. *What is the second sort of Relation?*

A. That of an obliged person to his Benefactor.

Q. *What is the obliged person's Duty to him?*

A. Thankfulness or an acknowledgement of the Courtesie; prayer to God for him, and endeavour to make him all possible returns of kindness.

Q. *Wherein appears the great neglect of this Duty?*

A. In that the greatest proof of kindness, which is Advice and Admonition, is generally so ill received.

CHAP. XIV.

Duty to Magistrates, Pastors, Parents, and to Children.

Q. *WHat is the first sort of near Relations?*

A. That of a Parent.

Q. *How many sorts of Parents are there?*

A. Three; Civil, Spiritual, and Natural.

Q. *Who is the* Civil Parent?

A. He whom God hath established the Supreme Magistrate.

Q. *What are the Duties we owe to this sort of Parents?*

A. Honour and Reverence, in not speaking

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Evil of them; paying Tribute for their Maintenance, they being Ministers for the common good of the People; Prayers for God's directing and protecting them; and in Obedience, Active in all lawful commands, and Passive whereby we most suffer without resisting, when they command any thing contrary to God's Commands.

Q. *Does not the Magistrates neglect of his Duty, discharge us from ours to him?*

A. No; he is accountable to none but God, and no failing of his part can warrant us to fail of ours.

Q. *Who are the* Spiritual Parents?

A. The Ministers of God's word; whether such as be the Governours in the Church, or others under them; who are to perform the same Offices to our Souls as our natural Parents do to our Bodies, 1 *Cor.* 4. 5. *Gal.* 4. 19. 1 *Cor.* 3. 2. *Heb.* 5. 14.

Q. *What Duty do we owe to them?*

A. To bear them that Love and Kindness, which belong to those who do us the greatest Benefits; to Reverence them, considering the nature of their Work, and who it is that employs them; to contribute towards their Maintenance; and to Obey them in what they declare to be God's will; to pray for God's Grace to enable them to discharge that holy Calling.

Q. *What Duty do we owe our natural Parents?*

A. Reverence and Respect; not upon any pretence of Infirmity to despise and contemn them; to bear them a real kindness, such as may make us heartily desirous of all manner of good to them, and to abhor in the least manner to disquiet them; Obedience to them in all lawful commands, especially not to Marry against their Consent; assistance in all their wants of

what kind ſoever, either of Mind, Body, or Eſtate. And no unkindneſs of the Parent can quit the Child from this Duty.

Q. *What is due from Parents to their Children?*

A. Their Duty is Various according to the different Age of the Child.

Q. *What is due from a Parent to a Child in its Childhood?*

A. To Nouriſh and Suſtain it; if there be no great impediment to Nurſe it, to bring it to Baptiſm, that it may have a Right to the Priviledges of that Sacrament.

Q. *What is the next Duty of the Parent?*

A. To provide for the Childrens Education, by inſtructing them in all the particulars of their Duty to God and Man; and by bringing them up to ſome Employment, whereby they may avoid Idleneſs, and be uſeful to the Commonwealth.

Q. *What Means are required to this Duty of Education?*

A. Encouragement, whereby we ought to make the Child in Love with its Duty by Rewards, and when that will not do, to uſe Correction, both by ſharp Reproof and Blows.

Q. *How is this Correction to be given that it may do moſt good?*

A. It muſt be timely before the fault grows to a Habit; it muſt be proportioned to the Fault and the Tenderneſs of the Child; it muſt never be given in Paſſion, leaſt it be immoderate and loſe its effect.

Q. *What is due from Parents to Children when they are grown up?*

A. To watch over them in reſpect of their Souls; and to provide for them a comfortable Subſiſtance, according to their Circumſtances.

Q. *What*

Q. *What is the ill effect of not providing for them before their own Death?*

A. It leſſens the Child's Affection to its Parent, and often puts him upon diſhoneſt courſes to ſupply his Neceſſities; beſides the Parent loſes the contentment which he might have in ſeeing his Child live proſperouſly.

Q. *What ought a Parent elſe to take care of in making a Proviſion for their Children?*

A. That the Wealth he makes their Portion be got honeſtly; elſe the Curſe that attends it will be like a Canker be ſure to eat it up.

Q. *What other Duties do Parents owe to their Children?*

A. A good Example; to bleſs them by their Prayers, and by their Piety; to uſe their Power over them with Moderation, conſidering the real good of the Child more than the exerciſe of their Authority.

Q. *Wherein ought this rule chiefly to be obſerved?*

A. In the Buſineſs of Marrying, when out of an eagerneſs to beſtow them wealthily they force them to Marry againſt their Inclinations, which occaſions more Miſchief than all the Wealth in the World can repair.

CHAP. XV.

Duty to Brethren, Relations, Husband, Wife, Friends, Maſters, and Servants.

Q. *WHAT is the ſecond ſort of natural Relations?*

A. That of a Brother which is either Spiritual or Natural.

Q. *Of what extent is Spiritual Brotherhood in a large Senſe?*

A. It reaches all Mankind who partake of the ſame Nature with us; the Duties whereof have been already mentioned.

Q. *What is natural Brotherhood?*

A. Such as is between thoſe that are Children of the ſame immediate Parent.

Q. *What is the Duty of thoſe to each other?*

A. To have united Hearts and Affections, they partaking in a more ſpecial manner of each others Subſtance.

Q. *Wherein appears the neceſſity of this Love's being firmly grounded?*

A. Becauſe of the great danger of diſagreeing from continual Converſation together, and from an Inclination to envy each other any Advantage, when they are equal in reſpect of Birth.

Q. *What is ſpiritual Brotherhood in a particular ſenſe?*

A. Such as extends to all thoſe who profeſs the ſame Faith with us, the Church becoming our common Mother in Baptiſm.

Q. *What is our Duty to theſe Brethren?*

A. To hold Communion with them in all neceſſary Doctrines, and as opportunity ſerves in all holy Offices; to bear with their Infirmities; to endeavour the reſtoring of any that are fallen; to Sympathize with them in all their Sufferings, either as they are conſidered as a Society, or as ſingle Perſons.

Q. *What is the third ſort of Relation?*

A. That between Husband and Wife, which is the neareſt of all.

Q. *What Duties doth the Wife owe to the Husband?*

A. Obedience in all lawful Commands; Fidelity as to his Bed, and the Management of his

his Affairs; Love, and that kindneſs of Converſation which make his Life comfortable.

Q. *Will not the fault of the Husband acquit the Wife from theſe Duties?*

A. No; neither in reſpect of Religion, nor Diſcretion.

Q. *Why not?*

A. Becauſe God has commanded her Duty abſolutely; and becauſe the worſe the Husband is, there is the more need of gentleneſs and ſweetneſs to gain him.

Q. *What is the Duty of a Husband to his Wife?*

A. Love, ſuch as a Man bears to his own Body, and ſuch as Chriſt bears to his Church; faithfulneſs to the Bed, which is a part of his Vow as well as hers: Maintenance, whereby ſhe ought to partake with him in thoſe good things God has bleſt them with; Inſtruction, if there be occaſion, and they are both obliged mutually to pray for each other, and to endeavour each others Good, Temporal and Eternal.

Q. *What ought chiefly to be aimed at in the Perſon one Marries?*

A. Virtue and Goodneſs, which makes Marriage uſeful to the ends of ſerving God; tho the Conſideration of a competency is not to be excluded.

Q. *What makes Marriages unlawful?*

A. Marrying thoſe that are promiſed to ſome others; or thoſe who are within the degrees of kindred forbidden by God in the 18. and 20. of *Levit.* which is the great Sin of Inceſt.

Q. *What is the next Relation?*

A. That between Friends, which if rightly underſtood, is of great uſefulneſs.

Q. *What is the general Duty of a Friend?*

A. An induſtrious purſuit of his Friends real advantage.

Q. *Wat*

Q. *What are the particular Duties?*

A. Faithfulneſs in all Truſt whether of Goods or Secrets; Aſſiſtance in all his outward needs, but eſpecially in thoſe of his Soul by perſwaſion or reproof; To recommend him to God for all bleſſings Temporal and Spiritual; Conſtancy, whereby we never grow weary of him out of lightneſs or humour, becauſe we have had him long.

Q. *What is the laſt ſort of Relation?*

A. That between Maſters and Servants.

Q. *What are the Duties of a Servant to his Maſter?*

A. Obedience in all lawful Commands, which ought to be performed with chearfulneſs; faithfulneſs as oppoſed to Eye-Service, and purloining or defrauding; Patience and Meekneſs, under Reproof; Diligence in the performance of his Duties; the neglect of all theſe he muſt anſwer to God.

Q. *What doth a Maſter owe to his Servants?*

A. Juſtice in performing the Conditions upon which they are Hired; Reproof in caſe of faults againſt God as well as himſelf; A good Example of Godlineſs and Honeſty; All neceſſary means of Inſtruction; To take care his Commands be moderate and reaſonable; To encourage them when they do well.

CHAP.

CHAP. XVI.

Charity to our Neighbour, their Souls, Bodies, Goods, and Credit.

Q. *WHat is the second branch of our Duty to our Neighbour?*

A. Charity; called by Christ the New Commandment.

Q. *How many ways may this Charity be considered?*

A. In respect of the Affections, and in respect of the Actions.

Q. *What is Charity in respect of the Affections?*

A. That sincere kindness that disposes us to wish all good to others, in respect of their Souls, Bodies, Goods, and Credit.

Q. *What must be wisht for in respect of their Souls?*

A. That they may arrive at such Purity here, as that they may be capable of Eternal Happiness hereafter.

Q. *What Example have we of this?*

A. That of Christ, who gave the special Effects of his Love to Souls, in purifying them in this Life by his Grace, and making them happy hereafter in his Glory.

Q. *What are we to wish in respect of their Bodies, Goods, and Credit?*

A. All Health and Welfare, Prosperity and Reputation, as we wish to our selves.

Q.

Q. *What are the inſeparable effects of this Charity of the Affections, if it be ſincere?*

A. It will keep the Mind in a peaceable and meek Temper towards others, this being one of its ſpecial Qualities that 'tis not eaſily provok'd; It will breed Compaſſion towards their Miſery; It will give us Joy in their Proſperity; It will excite and ſtir up our Prayers for them.

Q. *What are the great and dangerous Vices it guards the Mind from?*

A. 'Twill prevent our repining at the good of others; Charity envyeth not. 'Twill keep down Pride; Charity vaunteth not it ſelf, is not puffed up; beſides, we are naturally inclined to value the excellencies of thoſe we wiſh well to. 'Twill caſt out Cenſorioufneſs; Charity thinketh no Evil, believeth all things, hopeth all things. 'Twill chaſe away diſſembling, there being no uſe of it, becauſe this Virtue is in Truth, all that the falſe one would ſeem to be. It caſts out ſelf ſeeking; Love ſeeketh not her own. It deſtroys all Malice and deſire of Revenge; Charity beareth all things. It is ready to Endure the greateſt Injuries, and returns nothing but Prayers and Bleſſings.

Q. *What is the Extent of this Charity?*

A. It muſt be exerciſed towards all Mankind, even to our Enemies, or elſe 'tis not the Charity Chriſt commands.

Q. *What Conſiderations are there to enforce the Love of our Enemies?*

A. The expreſs Command of Chriſt often repeated; The example of God himſelf and our Bleſſed Saviour the Author of our Religion. The great diſproportion of our Offences againſt God, and Mens againſt us; The pleaſure and delight which accompanies it, which none ca

ſo well judge of as by practice, yet it may be diſcerned at a diſtance, by comparing it with the uneaſineſs of its contraries, Malice and Revenge; The danger of not performing it, God having made our Pardon to depend upon it; Gratitude to Chriſt who having ſuffered ſomuch to bring us into a capacity of happineſs, we ought to make thoſe Returns he demands.

Q. How may theſe conſiderations be effectual?

A. By being ſo conſtantly fixed in our mind, as to prevent the firſt riſing of Rancour and Revenge, whereby they may ſerve rather to prevent then cure the Wound.

Q. What is Charity in reſpect of the Actions?

A. 'Tis putting in practice the Charity of the Affections, it being loving indeed that muſt approve us before God.

Q. How is this Charity of the Actions to be diſtributed?

A. As that of the affections, in relation to our Brethrens Souls, Bodies, Goods, and Credit.

Q. What Charity are we to ſhow to the Souls of our Brethren, when we conſider the Soul in a Natural ſenſe as the mind of a man?

A. To labour, by all chriſtian and fit means, to chear the troubled ſpirits of our Brethren.

Q. What charity are we to ſhow to the Soul of our brethren conſidered in a ſpiritual ſenſe?

A. To inſtruct their ignorance; to reprehend their faults; and to confirm their weak vertue; (of which things if we are not proper inſtruments our ſelves, we ſhould employ others that are) always exhorting by our example, and like *Samuel* never ceaſing to pray for them.

Q. How is this Charity of the actions to be exerciſed towards their bodies?

A. By actually relieving their bodily wants;

feeding the hungry, giving drink to the thirsty, harbouring the stranger, cloathing the naked, visiting the sick and imprison'd and relieving them, where we find occasion and have ability for it; and when we have an opportunity, indeavouring to deliver the Innocent condemned to Death as *Daniel* did *Susanna*; and this our very Nature obliges us to, as well as Gods Commands, which makes the neglect inexcusable.

CHAP. XVII.

Almsgiving; Charity to our Neighbours Credit, Peace making, going to Law, Charity to our Enemies.

Q. *How is this Charity of the Actions to be exercis'd towards the Goods and Estate of our Neighbours?*

A. By assisting and furthering him in all honest ways of improving and preserving them.

Q. *How is this to be exercised towards the Rich?*

A. By taking all opportunities of furthering their profit, when it does not lessen our own store; or when the dammage is but light to us, in comparison of the advantage that accrues to them.

Q. *How is this Charity to be exercised towards the Poor?*

A. By freely parting with what is our own, to supply their wants.

Wherei

Q. Wherein appears the neceſſity of this Duty?

A. Becauſe it is impoſſible without it, not only to approve our Love to men but even to God himſelf.

Q. What are the due qualifications of this duty?

A. There are ſome which reſpect the motive, and ſome the manner of this Duty.

Q. What are thoſe which reſpect the motive of our giving?

A. They are threefold, and regard God, our Neighbour and our ſelves.

Q. What are the motives of our giving Alms in reſpect of God?

A. Obedience and thankfulneſs; he has commanded it and this is the propereſt way of expreſſing our gratitude, for his great bounty towards us.

Q. What is the motives of Alms-giving in reſpect of our Neighbour?

A. A true love and compaſſion, a tender fellow-feeling of his wants, and deſire of his comfort and relief.

Q. What is the motive of Alms-giving in reſpect of our ſelves?

A. The hope of an Eternal reward, promiſed to that performance.

Q. What is the falſe motive of this Charity, and which will deprive us of the reward of our Alms-deeds?

A. When we propoſe to our ſelves the praiſe of men, and the Credit we ſhall get with them.

Q. What are thoſe qualifications of our Charity which reſpect the manner?

A. The firſt is chearfulneſs; which makes it more valued by men, and more acceptable to God.

Q. Wherein appears the reaſonableneſs of this qualification?

A. In that there is no duty required of us, which brings more delight and pleasure to Humane Nature.

Q. Will not this pleasure be diminished by the fear of impoverishing ourselves by giving?

A. No; if we consider, that tho' this hazard were never so apparent, 'tis the command of God; and moreover that 'tis a vain supposition: God having particularly promised Temporal happiness to the Charitable; so that to perform this duty grudgingly is to distrust God.

Q. What is the second qualification, as to the manner of our Charity?

A. To do it seasonably; since our delay prolongs the sufferings of those that want, and gives an advantage to the Temptations of Satan and our own covetous humour to dissuade us from it.

Q. What is the Third qualification of our Charity as to the manner?

A. To give prudently; that is, to give most where 'tis most needed, and in such a manner as may do the receiver most good.

Q. What is the Fourth qualification, &c.

A. To give liberally; recommended to us by the Example of Christ, who became poor to enrich us; and by the expectation of a reward, which will be more or less according to to the degrees of our alms.

Q. How is Charity of the actions to be exercised towards the Credit of our Neighbour?

A. By doing what in us lies to support and defend it.

Q. How is it to be exercised towards the Innocent?

A. By taking all occasions publickly to declare what we know of their innocency; when we find that such are Slandered and Traduced.

Q. How

Q. How is it to be exercised towards the Guilty?

A. By concealing if possible the fault, if no other part of Charity makes the discovery necessary; tenderness in hiding the fault being most likely to bring the offender to Repentance, if it be seconded with Earnest private admonition; and if the fault cannot be concealed, extenuating and lessening it as much as circumstances will bear.

Q. To whom doth the most frequent exercise of this Charity happen?

A. To those of whose Innocency or guilt we have no knowledge; but who are by some doubtful actions brought under Suspicion.

Q. What is our duty in this case?

A. Not to think Evil, but to judge the best, and consequently to abstain from uncharitable censures our selves, and what in us lies to keep others also from them.

Q. What is the best means to help us in the practice of this Virtue?

A. Always to keep before our Eyes that grand Rule of loving our Neighbour as our selves, which the Apostle makes the sum of our whole duty to our Neighbour.

Q. But if men are so careless of their Spiritual affairs as to wish for no assistance, are they thereby freed by this rule from those sorts of Charities?

A. No, because the love of our selves, which is set as the measure to that of our Neighbour, is understood to be that reasonable Love which men ought to have for themselves, and therefore tho' a man fail of that reasonable Love he owes himself, yet his Neighbour thereby forfeits not his Right.

Q. What is that act of Charity which does not properly fall under any of the former heads and yet relates to them all?

A. The making Peace and amity among others, whereby we may much Benefit the Souls, Bodies, Goods, and Credit of our Brethren; neither muſt we only labour to reſtore Peace where 'tis loſt, but preſerve it where it is.

Q. How is this Peace to be preſerved?

A. By ſtriving to beget in the hearts of thoſe we converſe with a great value for this Virtue; and by timely preventing thoſe jars we ſee likely to fall out.

Q. What is neceſſary to fit a man for this excellent quality of Peace making?

A. To be remarkably Peaceable himſelf.

Q. What ſeems very contrary to that true Peaceableneſs of Spirit we ought to have?

A. Mens going to Law on every triffling affair, and thinking themſelves not to blame, provided they have Law on their Side.

Q. Is all going to Law utterly unchriſtian?

A. No, but ſuch kind of ſuits eſpecially as are upon contentiouſneſs and Stoutneſs of Humour, to defend an inconſiderable Right, or avenge an inconſiderable Treſpaſs.

Q. What ſeems to be the perfection of the Chriſtian rule in this point?

A. Even in great matters to part with ſomewhat of ones right for the Love of Peace, and as the Apoſtle adviſes, *rather to take wrong*, 1. *Cor.* 6. 7.

Q. How is Peace to be preſerved, provided we go to Law?

A. By carrying a Friendly and Chriſtian temper towards the party; and by being willing to yield to any Chriſtian Terms of Agreement, when ever they ſhall be offered.

Q. Of what extent ought this Charity of the Actions to be?

A. As large as that of the affections, even to the

the taking in not only Strangers but our bitterest Enemies, whom since we are obliged to forgive, we can take no better way, then by doing them good, to evidence the Truth, and Sincerity of our reconciliation; for which we have the Example as well as the command of Christ.

Q. *In what manner, if possible, should we perform these Acts of Charity?*

A. So as to draw our Enemies from their Enmity, and to win them to Peace, which is to heap Coals of Fire upon their Head, by melting them into Love and Tenderness.

Q. *What is the great hindrance of the exercise of our duty to our Neighbour?*

A. Self-love, by which is not meant that true Love of our selves which is the Love and care of our Souls, but the immoderate love of our own Wordly interest and advantage, which is apparently the root of all both injustice and uncharitableness towards our Neighbour.

Q. *When this Hindrance is removed, what means must we use to procure this Charity?*

A. Earnest prayer to God, to work it in us, and to send his Spirit to frame our hearts to a meek and Peaceable Temper.

Q. *Is it possible to perform the Duties, wherein we have been instructed?*

A. Yes; in such a manner as God will graciously accept, that is in sincerity, tho not in perfection; since he requires nothing of us which he doth not enable us to perform, if we be not wanting to our selves, either in asking by Prayer, or using it by Diligence.

Q. *But tho' the performance of Religion be possible, is not unpleasant?*

A. No, since it doth not bereave men of any true True joy, but helps them to a great deal.

Christ's

Christ's Yoak is easy and his Burthen is Light.

Q. *Whence comes it that men are not sensible of the pleasure of Religion?*

A. From the resistance, our sinful customs make, which is to be charged upon our selves for having acquired them, tho' even in such cases the pleasure of overcoming them outweighs the Trouble of the Combat.

Q. *But what pleasure can there be, to be exposed to persecution?*

A. If we believe the Apostles, 'tis matter of joy; there is such a force in the Testimony of a good Conscience, which can never be so clear, as when we suffer for Righteousness sake; and the Reward above is so great, that they are able to sweeten all our sufferings, tho' we go through a Sea of Blood.

Q. *What ought to follow the knowledge of our Duty?*

A. Without Delay to practise this pleasant and gainful course prescribed; and if any has gone out of his way the more haste ought he make to return into it; all delay being very dangerous.

D E-

DEVOTIONS,

For both

Morning and Evening.

In the Morning,

As soon as thou awakest, lift up thy Heart to God, in this short Prayer.

LORD, as thou hast awaked my Body from Sleep, so by thy Grace, awaken my Soul from Sin, and make me so to walk before thee this Day, and all the rest of my Life, that when the last Trumpet shall awake me out of my Grave, I may rise to the Life Immortal; through Jesus Christ our Lord. *Amen.*

After thou hast put on thy Cloaths, fall down upon thy knees before God, and say,

O Gracious Lord, whose mercies endure for ever, I thy unworthy Servant, who have so deeply tasted of them, desire to render thee, the Tribute of my humblest praise for them. Thou hast given me my being; and sent

ſent thy Son to redeem me, and bring me to his glory, has granted me to be admitted into thy Church by Baptiſm, haſt moſt compaſſionately born with my Sins, and invited me to Repentance, has prevented and aſſiſted me by thy Grace, whereby to keep me back from Sin, and enable me to do that which is pleaſing in thy Sight. For theſe and all other thy Spiritual Bleſſings, my Soul doth magnifie the Lord, and may all that is within me praiſe his Holy Name. I likewiſe praiſe thee for my Health, Friends, Food, and Raiment, and all the outward Bleſſings I enjoy; for thy preſervation of me this Night, and all other thy goodneſs towards me. Lord grant that I may render thee not only the Fruit of my Lips, but the Obedience of my Life; that ſo theſe Bleſſings here, may be an Earneſt of thoſe Richer Bleſſings thou haſt prepared for thoſe that Love thee. And tho' I have juſtly deſerved to be abhorred by thee, by reaſon of my continued courſe of Sin and Rebellion againſt thee, yet look upon me in thy Son, my Bleſſed Saviour, and for the merit of his Sufferings, Pardon all my Sins, and grant, I may become a new Creature utterly forſaking every Evil way, and Living in Univerſal Obedience to thee all the reſt of my Days. Look with thy tendereſt Compaſſion upon thy Univerſal Church, Bleſs, Guide, and direct, all our Governours. Pity all that are in Affliction. and grant to all that are near and dear to me, all that thou ſeeſt neceſſary, either for their Souls or Bodies. Reward thoſe that have done me good, and pardon and convert thoſe that have done, or wiſhed me Evil. And guide me ſo this day, that I may neither diſhonour thee, nor wound my own Soul, but may do all ſuch good works as thou haſt prepared

pared for me to Walk in. Let no Evil happen to me, but keep me ſafe under thy Gracious Protection, thro' Jeſus Chriſt our Lord, in whoſe bleſſed Name and Words, I conclude theſe my imperfect Prayers; ſaying, *Our Father, &c.*

At Night.

Bethink thy ſelf, how thou haſt ſpent the day paſt, and having humbled thy ſelf before God, for any Sins thou haſt been guilty of, either in Thought, Word, or Deed, fall again upon thy Knees, before thou betakeſt thy ſelf to Bed, and ſay,

O Moſt holy Lord God, who art of purer Eyes than to behold Iniquity, how ſhall I, Abominable Wretch, dare to appear before thee, who am nothing but Pollution? I have Tranſgreſſed my Duty to thee, my Neighbour, and my ſelf, by doing what thou haſt forbidden, and neglecting what thou haſt commanded. And now O Lord, what ſhall I ſay unto thee, I know, the wages of Sin is Death. But oh! thou who willeſt not the Death of a Sinner have mercy upon me; work in me a ſincere Contrition, and a perfect hatred of all my Sins. Accept, O Lord, of that Ranſom thy bleſſed Son has paid for me, and for his ſake pardon all my Offences, and receive me into thy Favour. And O thou Father of mercy, who art kind even to the unthankful; make me truly thankful for this days bleſſing added to my former Favours, let this goodneſs of thine lead me to Repentance, and grant me not only to offer thee thanks and praiſe, but ſo to order my Converſation aright, that I may

at

at the last see the Salvation of God. Work in me both to will and to do, according to thy good pleasure. And sanctify me throughout, that my whole Spirit, and Soul, and Body, may be preserved blameless unto the coming of our Lord Jesus Christ. Have mercy likewise upon all men, and grant that the precious Ransom which was paid for all, may be effectual for the saving of all. Be gracious to this Church and Nation. Bless our Governours both Ecclesiastical and Civil, and make them highly useful in their several Stations. Have Pity on all in affliction, and Administer to them according to their several necessities. Bless all my Friends and Relations, and all I am bound to pray for, with all things needful either for their Souls or Bodies. And O thou who neither slumberest nor sleepest, watch over me this Night, keep me by thy Grace from all works of Darkness, and defend me by thy Power from all dangers. Grant me moderate and refreshing sleep, such as may fit me for the duties of the following day. And make me ever mindful of that time when I shall lie down in the dust, and whether I live or Die, let me still be thine, through Jesus Christ our Lord, in whose blessed name and words I conclude these my imperfect Prayers, saying as he himself hath taught me, *Our Father*, &c.

Let thy Bed, put thee in mind of thy Grave; and when thou lyest down, say,

I will lay me down in Peace, and take my rest; for it is thou O Lord only, that makest me dwell in safety.

Into thy Hands I commend my Spirit; for thou hast redeemed me, O Lord, thou God of Truth.

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